

Subscription \$1.00 per Year, 5c per Copy.

CINCINNATI, SATURDAY, MAY 23, 1896.

VOLUME XVIII, No. 21

Written for the LIGHT OF TRUTH.

WORSHIP OF GOD.

Truth the World's Savior—Love the Highest Religion.

THE DIVINE EGO.

REV. A. J. WEAVER.

The underlying element in the Christian religion is the worship of God. The pulpit makes conspicuous the need of moral character and of love and charity between man and man. It emphasizes certain doctrinal ideas concerning God, Jesus, and the Bible and salvation as essential to the welfare of man. But the love of man for man is not regarded as the chief element in the Christian religion or churches would be dedicated as benevolent institutions. Sectarian doctrines are not regarded as of most importance or the churches would be named theological schools. Worship is the basic element, hence churches are universally dedicated to the worship of God; for that purpose the walls are erected; for that purpose people gather on Sunday; and of all that pertains to a religious life nothing is considered by the Christian so purely divine as the act of worship. All else is incidental and subsidiary; this is central and primal.

Why is worship so considered? Why must any service contain acts of worship to be recognized as religious? Why is it considered so essential to impress on the minds of children the importance of worshipping God? Why should man worship God at all?

The Christian answers it is done to please God. He looks down with especial delight upon the bowed heads of his children: He rejoices at the sight of acts of devotion and at the sound of songs of praise. This seems evident because man is made in God's image and what is more pleasant to the heart of man than praise? No sovereign ever sat on his royal throne who did not devour with joy the plaudits of his subjects. No peasant in his humble home but feels the charm coming from words of praise. Would we win the love and friendship of another, no way is so effective as to gratify his love of approbation. This principle is planted deep in human nature. Through it the sternest of human beings, even an avowed enemy can be won and his friendship secured. So God, whose heart is human, can be won by the sincere, willing, and earnest praises of his children.

On what ground is the act of praise and worship to God justified? It is justified on the ground that God is a person so good, so pure, so wise, that he deserves not only all the praise which is given him but all the praise which it is possible to give him. He is infinite and merits infinite praise.

What good will it do to please God? If God is a being 'from whom all blessings flow' to be dispensed to man according to his good pleasure, then it is of immense advantage to a man to be on good terms with God.

If God is our judge and the doorkeeper of heaven, and if we desire admittance when we are done with the things of earth, it becomes vitally important that we gain the divine favor. And if it

pleases him to be worshiped, then for prudential reasons, if for no others, we ought to glorify and exalt his holy name.

Where did the custom of worshipping God originate? It existed in all the ancient religions, not excepting the Jewish. People believed in gods who had the power to bless or curse the human race. If one desired the blessing of the gods he must do those things which would please the gods, and nothing pleased them more than to be worshiped.

The custom of divine worship came into the Christian religion from the Jewish. Jesus was a Jew. St Paul and all the disciples and earliest preachers were Jews. The Jewish religion taught that God was human, with the feelings and impulses of human nature, with the likes and dislikes belonging to man. In as much as it belongs to human nature to enjoy the approbation of others, and especially as it was pleasing to kings to be applauded by their subjects and to be jealous of any rival king who sought to share the popular favor, so the Jews, to escape divine wrath and win divine approval, established the custom of divine worship, like the pagan notions around them. The object of life seemed to be to avoid arousing the anger, by keeping on the good side of their national Jehovah.

When the early Christians avowed their belief in Jesus as the Messiah and the begotten son of God, they retained their old ideas of a human God, whose favor could be won and whose displeasure could be avoided by songs of praise and acts of worship. The outward form was changed—the sacrifice of animals was done away, but the felt need of pleasing God by worship remained.

So far I have written from a Christian standpoint and defended the existence of a personal, self-conscious God. If there is such a God and he is our highest possible ideal of a divine being, does he possess or could he possess those attributes of human feeling which take pleasure in being admired and worshiped?

History is full of instances of 'sovereigns who were delighted as they rode in state along the streets to behold the people prostrate before them in the dust. But did not the delight come from the gratification of the feelings of pride, of vanity, or conceit? Is not the ideal God like Christian one who has the spirit of humility, self abasement, and self-sacrifice and who does not any longer court the worship or praise of others? In early ages all kings felt flattered at the homage paid them, and it was natural that peoples should attribute the same nature to the king of kings, but is the love of praise a God-like quality? Is it not rather purely human? To me the public man who is delighted to occupy a lofty seat and to behold the masses bowing before him and singing his praises, is a very weak and selfish specimen of humanity. It is equally weak and selfish in God even if we admit there is an anthropological God.

When I hear Christians beg and on bended knees implore, even demand, that their God shall grant their favors, it makes me think of a child teasing its mother for a sweetmeat. Is it not childish to imagine that God for his happiness is dependent upon the praises of men? I do not answer the question.

I do not care to decide whether a perfect soul either finite or infinite would demand or desire the worship of those who are inferior.

I do not answer it because I do not think that the vital question. The real question to be settled is whether there is such a God with human likes and dislikes, subject to pleasure and pain, which are increased or diminished by human thoughts and acts.

This idea of God is found in the Bible, it comes to us from the Bible and from the Bible alone. What if it should be true that the Bible is not the 'word of God' but is simply and wholly a human book—written by human hands—dictated by human minds as the Higher Critics declare? What then have we to fall back upon for our ideas of God? Where can we go to find him revealed?

Nowhere but to Nature. And what does Nature reveal as to God. Nowhere in her broad domain can be found evidence of the existence of the God of the Bible—a conscious, individual personality with the attributes of man. We find in the universe an all-pervading life; an indwelling energy which we call the forces of Nature, possibly intelligent forces which tend toward progress.

But who thinks of worshipping this energy or these forces, even if it or they do possess life and even intelligence?

It may be said there must be a personal God above nature who is the source of Nature's life and energy or they could not have had an existence. But if such a God could exist without a source from which to emanate, why could not Nature and her forces exist without a source? It is no more difficult to believe that matter, force, life, and intelligence which make up the Universe are each without beginning and without end than to believe there is a God behind them who is eternal.

Worship is not necessarily helpful to a human soul. If so why condemn the worship of idols, the worship of money, the worship of objects of Nature? If it is asserted that the worship we need is the worship of the 'one only and true God,' I ask who is the one, only and true God? Is such a God masculine, feminine, or neuter? A person or a principle? Is such God conscious of his own existence and of mine? Does he think? Does he reason? Has he the faculty of memory, reverence, hope? If so he can not be infinite. If not so, how do we know he has any human faculties? If he has intelligence how do we know it is like human intelligence? Do we know anything of the infinite only that there exists in the cosmos infinite forces that work by law?

If these questions can not be answered satisfactorily and acceptably from nature it follows that the God who is popularly worshiped is a creature of the imagination—a man made God—the idea of God which the authors of the Bible possessed and expressed but which nature fails to reveal.

If this is so, wherein is Christian worship different from Pagan worship? Pagans worshiped imaginative gods, and the God each Christian worships is but his idea of God—an idea which, to a great extent, grows out of his ignorance, his errors, his prejudices; out of the books he has read, the Church he has accepted, the age and community in which he has been reared, the early teachings he has received and out of

the mental tendencies he has inherited.

Whether his God is nearer the reality than the Pagan gods is not the question. They are both simply human conceptions, and may be wholly erroneous; consequently both may be simply idolatry.

What then shall we do with the feelings of worship, of adoration, of praise, of reverence which nature has implanted within us? Shall we ignore their presence? Shall we deny them a sphere in which to act and so quench their very life? By no means would I ignore or annul the religious element in man. Indeed, I consider it the highest and best part of human nature. It is the soul's leader up the pathway of spiritual progress. The highest heavens are attained through it.

What I question is whether it is for human good, whether it is not debasing or superstitious or childish, or a phase of ignorance to offer devotions to an objective God about whom so little is actually known as about the Infinite—whose very existence as a personal conscious being is in doubt by the great students of nature.

What then shall be the object of our worship? Let it be truth. It may be asked ought not we to put before us a divine ideal and try to reach it? Yes, but it should be an ideal man—not an ideal God.

More than ought else, the world needs an absolute surrender of its soul to a search for truth, to a love for right, to a devotion of the whole nature to the pursuit of spiritual knowledge.

Truth is the world's savior. To love and revere it, especially in the realm of religion, is the soul's highest prerogative. Men have pictured in their minds an outside anthropological Supreme Being and called it God or Allah or Zeus or Brahm and have bowed down and worshiped it and sought its favor through prayers and sacrifices and this has been called religion and helpful to the soul's growth. But in the coming religion all such outward worship of a person will be outgrown and in its place will come an inward consecration of the soul's highest powers to the divinity, which inheres in the principles of its ever unfolding life.

Truth is progressive and the transfer of worship from a stationary person to the ever unfolding spirit of truth will give to a soul a new life and a new growth.

Remarkable Clairvoyance at Yeaton.

On the 29th of March Mr. Pawson described an accident to a prominent member of our Labor Club, and also warned him to be very careful on the eighth day from that day, as the accident would occur on that day. During the following week it was the constant theme at the Labor Club, and was much ridiculed. But the truth of the statement was shown upon the morning of the eighth day, when, as the man along with others of his friends, who also had heard the warning given, were trimming up a horse for the temperance demonstration, the floor of the place which they were in gave way and precipitated the horse and two of the men into a room below, a distance of some feet, breaking the horse's back and injuring the two men, one of whom was the person who had the warning given to him, thus verifying Mr. Pawson's prophetic words.—J. Green, in *Two Worlds*.

[illegible]

earth we have left? Can we see what is going on in earthly life when we have passed into the spirit world?

These and a thousand other questions rise in our minds when we think of a future state. I do not pretend to be able to answer them, but still I hope to be able to throw some light upon these difficult and all important subjects. Some may say to me, how can you hope to tell us anything when so many wiser have failed? I will tell you. First, I am aided by those behind the veil, who, though they can not speak through a medium their own thoughts in all their fullness, yet by pouring their stream of inspiration down, they can enhance our own powers, uplift our own spirits into higher realms of light, and throw at least a reflection of truth amongst us mortals. This is an aid to us in considering the matter, and though such are the conditions under which all spirits manifest, that we can not place much reliance on the mere words uttered by them through their sensitivities, yet when we survey the whole field of their manifestations, some very true inferences may be drawn as to their condition.

We can say with certainty that the dogmas of Christianity, both Catholic and Protestant, with regard to the future state, are entirely false. There is certainly no everlasting hell, no psalm-singing heaven, nor purgatory. The spirits who come not only profess to know nothing of these states, and emphatically deny their existence, but by their very actions prove that they are not in any of them. They also prove that they can cognize the affairs of earth, for they show an intimate knowledge of the actions of our lives, and also a remembrance of their own doings when in the body.

We may, then, set aside the theories and dogmas of Christianity, and the teachings of priests also, as they are in great measure false or misleading. We next turn to the workers in the occult field. These, having long and practical experience of spiritual phenomena, are the only people who can give us any real data to go upon. When a number of the first investigators became convinced that spirits did really exist and communicate, the reaction from their old materialistic state of mind sent them too far in the other direction. They were disposed to believe every statement coming through mediums. Their old Christian ideas, imbibed in childhood, often psychologized the medium and produced some very strange doctrines.

From communications received I gather that there is a spiritual side to all nature. This material life and material world are, as it were, a shadow projected from the unseen reality. It is therefore perfectly impossible for material science to explain the real nature of the universe, unless it will believe in and understand the spiritual side of it. The spiritual universe is everywhere; it is the unseen and the real side of all nature. This is not a mere speculation. We can only cognize the objects perceived by our senses, but give us a different range of faculties and we shall view all things in a different aspect. Not that all is unreal, but that we are now only able to see a part, not the whole. All the universe, and ourselves too, having a spiritual side, we can infer somewhat what the spiritual side of life is.

I have been told by spirits that we have the shadow, they the substance; we have the seed, they the flower. All we see is a shadow of spirit reality. From this I infer that there is something in spirit life corresponding to every thing here. Here let me not be misunderstood. I do not mean an exact copy of all in earth life, but something containing its essence, and bearing the same relation to it as the flower to the seed. I therefore take all descriptions of the spirit world, its beautiful scenery, its splendid mansions, its august ages, its beautiful inhabitants, to be mere symbolical emblems of realities, which can not be described in human language or understood by us while in the flesh. Does not the soul feel a vague sense of dissatisfaction at these descriptions? It burns for something higher, it feels within itself that there is something beyond all this. And when we commune with our own souls alone and the spiritual eyes are opened, gleams and whispers come to us of a life greater, broader, and higher than all this. St. Paul, when caught up

into the third heaven, says he heard things impossible to be uttered. They can not be uttered; they can not be described. Then, you may say, of what use trying to find out anything about them? But, though they can not be described or uttered, yet if we develop our own spiritual powers and commune with our own higher self or spiritual soul, we shall more and more understand that life to which we are hastening.

The Occult student, when he has learnt to commune with his own spirit and also with those of the departed, will find the state into which he enters is a sort of withdrawing of the vitality and intelligence inwards. As the trance deepens, more and more the outward world fades, and more and more an interior world opens up, first in vague symbolism and shadowy forms, as in dreams. This is the sphere of clairvoyance, clairaudience, and prophecy. But this deepens further, and he begins to feel, he knows not how, the presence of spiritual beings. He feels his loved ones about him; he feels an ecstatic bliss pervade his spirit. I have gone as far as this. This is to arrive at the gate, but death alone will swing that gate aside. Now, I believe there is a great mistake about the nature of death. Most people, even Spiritualists, think that death is a sort of dividing the spirit from the body. The spirit is then supposed to leave it, and float away upward into the air. Evidently the notion still obtains that heaven is somewhere above the clouds. The real process of death I believe to be different. It is merely an extension of the withdrawing inwards of the vitality and intelligence, which is felt in trance. As I have said, I have been as far as the portals of that world. Another step, and the spirit has withdrawn from the outer world of sense into the inner world of spirit.

MEDIUMSHIP.

There is a class of thinkers which considers all trance communications to be the spirits' own words; another class considers them merely the outpourings of the mediums' own mind in a sort of mesmeric condition. The truth lies between these two extremes. I have, myself, felt what I knew to be a foreign influence, and have been forced to speak thoughts repugnant to myself, and to feel new ideas burn within me, which I knew were not my own. Therefore, I am sure of there having been a spiritual influence acting upon me. Indeed, several of my spirit friends have again and again proved themselves to be distinct personalities. If a genius were trying to play upon a broken musical instrument, and we were listening to the discord in another room, we should say this can not be the man who has composed such beautiful music—this is a deceiver; yet upon looking in upon him we should discover our mistake. This is the case when high spirits influence us, they are really acting upon us—it is the conditions that mar their messages. Then if this be so why do they come at all, some may say? Here let us learn an occult truth. They come, not only to talk to sometimes meagre and ignorant audiences, not to pour forth a stream of platitudes and old ideas, but by these means they control our spirits and organisms, and while fitting their mediums gradually to be living temples of the spirit, wherever their mediums go, by these varied means they spread their influence round on an ever widening circle, and from this as from a lever, they move the world. Each little circle, sitting patiently to hear these confused messages, is a means of bringing to birth new spiritual forces and ideas, which, when once born into the world, go forth to do their mission.

People think when the seance is over the spirits and their influence are gone. Not so. They have raised a power which will never leave you—you are linked in a chain which will never be broken. Here is the power of Spiritualism, and here also, to the evil-disposed, lies a danger. If we grasp the idea of Spiritualism in its entirety, we see that the whole world is influenced by the dead.

They influence us truly, in a special way, to give man evidence of a future life, but there is a higher and a broader Spiritualism than this. They come to assist in all measures of progress. Entering in through our sensitive minds, they stand in our midst, moving the

whole system of the world. Why is the religious world so agitated? who do theological dogmas crumble? May it not be that the great reformers of old are amongst us, not merely playing at seances to amuse triflers, but using every sensitive mind capable of being influenced to teach the world. I will conclude by two spirit communications written through my own hand by my spirit guide:

"What is true mediumship? It is not to drag the spirits down to this mortal sphere, or to put yourselves in subjection to—you know not what. True mediumship exists when the medium's spirit is so developed and purified that it rises and touches those pure spheres where holy influences are, and vibrating in accord with those spheres, it is enabled to drink of that fountain wherein is the water of Life. True mediumship is not subjecting yourselves to foreign influences, but that you, having received so many proofs of our love, of our power, and truth, do, of your own free will, open the door for us to come in; and we on our side only come respecting your freedom of action, your natural rights, and individual liberty.

"Let me tell you some of the blessings attending true mediumship. Wherever you go the influence of the loving and the true will follow you. When the world deals hardly with you, when your earthly friends forsake you, you shall hear their comforting messages; your spiritual faculties will be open to receive their consolation. In your business, in your pleasures, in all your undertakings, you will be guided and helped. If you are engaged in art, science, or religion, they will spiritualize your work; they will breathe into the dry bones of these things and give them spiritual life. If your calling be more humble, in all they will help you. Let none say they can gain such blessings without spirit intercourse. They can not. No man liveth to himself, and no man dieth to himself. Who has not seen the corpse of some loved one buried in the tomb; who has not trembled before the priest's curse—his doom of endless woe—who has not felt his heart sink with despair at the dictum of your scientists—death is an endless sleep? Who has not cried out in the anguish of his soul: Oh, for the touch of a vanished hand—for the sound of a voice that is still; but mediumship lifts the veil. Again the children you have lost play about you. Again the wife of your bosom appears to you in the glories of immortal being; your friends, long lost, return to you, and the great ones of your race stretch forth their hands to help. Cultivate true mediumship, and your eyes shall be opened to understand the mysteries of life and death."

"He, alone, is the true Spiritualist who has developed his own spiritual nature; who has invoked the God within his soul, and who is, therefore, in constant communion with the spirit world, and in union with the Divine Intelligence which is the soul of the universe. We come for these objects: To give proof of another life; to comfort the weary and the sorrowful; but we come for more than all this. We come to develop the spiritual nature in man, that he may enter into communion with higher influences, and feel the influx, into his soul, of spiritual agencies; and, that by developing man's spiritual nature, we may gradually evolve a higher and more spiritual race on this planet. A race, whose spirit powers being developed, shall attain to new methods of life, new kinds of motion, and to whom death will be merely as a passing from one country to another; a journey whose goal is known, whose way is clear. The telegraph is a rapid means of inter communication, but it pales before the faculties of telepathy and clairvoyance. Quicker than steam power as a means of motion are the powers of the astral form. Again, academic learning and science—what are their discoveries when compared with the revelations of intuition? These are but hints of the powers man will possess in the future. Occult students, first convince yourselves of the truth of spirit phenomena, but do not stop there. Persevere; sit by yourselves, alone, or with those in sympathy with you; rest on the Divine Intelligence, and the way will be opened—the secrets of the occult revealed. Even in the early stages of your search you will find blessings

showered upon you. He who will walk with us, and put himself in communion with those who are guiding this movement, shall never be forsaken, shall never be alone; wherever he is, there shall our influence be. We are not, indeed, able to do all things, but we can avert many evils and confer many blessings. In conclusion, I tell you one great power to cultivate is love—greater than will power; greater than the powers obtained by asceticism. Let your spirits go forth in love and you shall draw all to you. Think of the worst, they are as their conditions have made them; while you protect yourself from their malice never hate them; pity and love them still, and your love will help to reclaim them. Remember, pressed as you are with the influences from past ages, with the vast elementary and earth bound spirit atmosphere around you, with influences from other stars and spheres upon you, you are bound by many chains; but if you invoke the God germ within you, and develop your own spiritual nature, you shall gradually free yourselves, and rise superior to all. Look upwards, in holy aspirations after good, and the great and good will be able to aid you."

It may be said, if it is necessary to go through all this to become a medium it is not worth the trouble. But though I have suffered much, I would willingly go through all again to obtain the knowledge I have gained, namely, that there is a life beyond the grave. Many may object to the methods of the influences who have been my teachers, but probably, if we knew all, nothing better could have been done, considering my ignorant and bigoted condition of mind, and the difficulties of communicating. Anyhow the method has been effectual. I have that proof of the existence of foreign, immaterial intelligences which the psychic student asks for, and which no mere witnessing of manifestations through others can ever give. Through all my difficulties and blunders I behold a great and good purpose towards me, helping me in my every-day life, educating me in various kinds of earthly knowledge, strengthening my body, and also developing my soul powers—the spiritual ego—which is the grand purpose of Spiritualism. Therefore I believe in and am willing to follow the counsels of my guide. It matters not to us whether our guides be a ray from one of the great reformers of old, or the concentrated influence of many, or a planetary spirit, or our own higher self—the Christ Spirit of the Gnostics, the Divine Ego in each one. "By their fruits ye shall know them." One thing is certain—the power is outside ourselves as material beings. Therefore spirit is proved to exist, and if we are led by love and kindness to truth and goodness, then is the source Divine and the guidance to be followed—not blindly, but in faith and trust in God. There are many enigmas in Spiritualism, many things dark, much to learn, but the first thing to do in this material age, is to lay a firm foundation by proving the existence of spirit and a future life beyond the grave. It is to help towards this end that I publish these experiences, though at the risk of ridicule of the frivolous. The phenomena are beginning to be believed in, the question now is as to their cause. I maintain that these experiences prove that they proceed in great measure from the action of departed spirits. Meanwhile, I say to all who would know the truth, experiment for yourselves, for "he that seeketh findeth." Trust in the Divine power within you and around you, and you will gain that knowledge which will recompense you for all your trials. "Strait is the gate, and narrow is the way which leadeth unto (eternal) life, and few there be that find it."

The Spiritual Hymnal.

Only 25 cents
For 72 pages of words set to music
A choice selection
Of new and selected hymns.
Just the thing
For spiritual meetings and circles.
And suitable
For lyceums and seances as well.
Neatly printed
On fine paper, and solidly bound.
Only 25 cents each,
Or \$2.00 per doz.; \$10 per hundred.
Published by
THE LIGHT OF TRUTH CO.

CORRESPONDENCE

SONAPEE, N. H.

*Snow and Ice—Geo. W. Blodgett—
New England Characterist-
ics—Robert G. Ingersoll
Lectures in a Presby-
terian Church.*

Life is a comedy to those who think, a tragedy
to those who feel.
HOMER'S WALPOLE.

BLODGETT'S LANDING,
N. H., May 4, 1896.

I left this place after a stay of two months, September 1, 1895, as autumn was putting on golden and scarlet tints. What a smiling, laughing throng of old and young assembled that morning at Lake Sonapee Station to return to their winter homes. Tears, kisses, good wishes, and good byes were freely exchanged. Where are all those joyous, rapturous souls this morning?

I came up from Boston April 13th the thermometer in that modern Athens marked eighty-five degrees in the shade. Many who had wished for warm days were first to exclaim with parting vexation, Oh, how hot it is.

I left the noisy, dusty streets and the paradise of books, music, and pictures with mingled pleasure and regret for these snow and ice clad hills and waters—another kind of paradise of quiet solitude.

Lowell, Nashua, Manchester, and Concord were reached in dust and turmoil, while the famous and beautiful Merrimac shone like a silver ribbon, and sang on in the soft, warm sunlight heedless of man's hurry and fret or his superstitions and tyrannies. Rushing up the Contoocook, which Eina Dean Proctor has immortalized in song, I soon felt the artle breezes from the mountains still dressed in their winter, winding sheet. Up we go and at each mile stone the volume of snow increases, and all the woods and fields looked like a dappled Percheron, while the brooks and rivalets dash down from rock bound hills in foaming torrents. Reaching Warner River, a small tributary of the Contoocook, I found overflowing banks. The afternoon sun was bathing the mountains in a flood of light, melting the snow rapidly, while the little river was dancing and foaming in white, lace-like cascades over its rocky bottom, and kissing the drooping branches of the hemlocks.

"Like snowflakes in a river
A moment seen, then gone forever."

Arriving at Newburg Station, a quaint, old, historical hamlet at the head of Sonapee Lake, but which geologists tell us was once the outlet thousands of years ago, I found a restful night at the Lake House at the very foot of Sonapee Mountain, that towers up 2,643 feet. The lake, a crystal fountain, amid the mountains 150 feet above the sea, was locked in icy fetters. Only two days before teams were crossing and recrossing with heavy loads of lumber over its clear, spring waters.

What a transformation from the magnificent, opening flowers in the public garden in Boston. But nature, in all phases and types, is beautiful and instructive to those free from theological bias, and who study wisely. I often think the most advanced and radical minds of this remarkable age have some, if not many, old errors to out-grow and uproot, planted and nurtured by religious rites. Ecclesiastical customs, in various ways, have been woven into every department of our thought, and when once freed from religious bigotry we may have a dozen others that dwarf our nobler nature.

Political and social bigotry are as detrimental to real manhood and womanhood as it is for Catholics to count their heads and cross themselves before an image of the Virgin Mary. With Mrs. Browning I can say:

The world is old;
But the old world waits the hour to be renewed,
Toward which, new hearts in individual
growth
Must flock, and increase to multitude
In new traditions of the race of men—
Developed whence, shall grow spontaneously
New Churches, new religions, new laws
Admiring freedom, new methods
Reuniting friendship." (Italian mine)

Coming here the next day, three miles over deep snowdrifts and mid intermingled in sun and shade, I found three feet of snow in front of the Forest

House, and piled in a grotesque heap near the door of A. E. Rollins, a lawyer from Methuen, Mass. who had preceded me a few days; it was six feet deep:

"The white drift piled the window-frame,
And through the glass the clothes-line posts
Looked in like tall and slender ghosts."

But the sun was fast melting it, and the birds sang the same, sweet, cheering songs from the topmost branches of the spruces, beeches, and pines, sure precursors of bursting buds and blossoms, entirely unmindful of the snowdrifts beneath them. Truly, as Shakespeare says: Or was it Bacon?

"Sweet are the uses of adversity."

Exempt from public haunts
Find tongues in trees, books in
Running brooks, sermons in stones,
And good in everything."

George W. Blodgett, the owner and manager of all these magnificent grounds, fronting nearly a mile on the lake, I found the same quiet, kind, unassuming, and busy man. He is a bachelor, born in the plain, brick house in which he now resides. In the corner of the kitchen, high up against the wall, is the old fashioned clock, with its ponderous waits at the end of a cord six feet long. It ticks off the minutes and hours with the same precision it did when first put in order a century ago. His garden, noted in summer for its prolific vegetables is partly encompassed by a stone wall separating it from a rocky, bushy pasture containing wintergreens and blueberries. He makes a specialty of squashes, many of which weigh 20 to 24 pounds each. The wonder to a man coming from more fertile regions is, how such rocky, hilly land has been subdued so as to produce such abundant crops. His ancestor, Hon. Samuel Blodgett, a man of rare genius and enterprise, built the first canal in New England at Manchester, on the Merrimac River, a hundred years ago.

Mr. Blodgett is a devoted Spiritualist, and though a man of very few words and unpretentious manners, he does a great deal to keep the camp-meeting going. There are many summer resorts around this lake that is rapidly becoming famous, as it deserves to be, for its sublime scenery, but this is the largest, there being one hundred cottages, one-fourth belonging to him, who furnishes and rents them at very reasonable rates to parties from various points in New England and New York.

The little district of the United States, called New England, has produced very many remarkable personages in literature, art, invention, and science. Its characteristics are well worth any one's careful investigation. For two hundred and seventy five years an industrious and very thoughtful people among these hills and mountains have been meditating upon the most abstruse problems, and after mature deliberation have pushed their designs into achievements that have astounded the great minds of countries a thousand years older.

Some one asked Tom Brown at Rugby what he thought it was to be a man; he replied that it was the holding on and holding out against adverse conditions and never giving up nor giving in. There has always been much of that kind of manhood in New England; and there is also a great deal of that kind of womanhood with it. Those two factors harmoniously blended and developed is what has made New England the prominent intellectual, progressive star of the world.

I would not over-praise. I am not partial. I was not born here. I am very well aware that much—sadly too much—of puritan thought and action has been true, and is cold, rigid, unrelenting, cruel, has been often barbarous; yet despite its singular customs, iron-bound creeds, dismal theologies and social repressions that have crushed and tortured many a noble, tender soul in the grave, there has grown a race of the grandest, noblest, freedom-loving men and women on this continent, or any other, perhaps. The magnificent men and women, who have done so much in beautifying and developing the Western States, making them the day star of the East, have usually come from New England, or are of New England ancestry.

Last year the Spiritualist here, as they did at Lake Pleasant and Queen City Park, hired Colonel Ingersoll, the greatest living agnostic to lecture for

them. This action was criticized by some of our friends, but it seemed to me a step in the right direction, and a good example of tolerance for church people to follow. I am glad to report that it has been acted upon much sooner than I anticipated, for on the 10th of April a prominent Presbyterian Church in Chicago, Rev. Dr. John Rusk pastor, had Mr. Ingersoll lecture or preach in their Church, and neither Ingersoll nor the church has been struck by lightning, so far as I know.

The mild mannered, smiling iconoclast expounded to the audience for nearly two hours upon the all important topic, "How Mankind Could Be Reformed." The church was crowded; over 1,000 people being unable to gain admittance. On the platform with the minister were numerous prominent citizens, members of the judiciary and Appellate Courts, county officials, delegations from every medical and law college, and institutions of learning in the city, including a number of ministers. Every sect and denomination in the city, without any exception, had its representation.

The lecture was preceded by an invocation, repeating the Lord's Prayer in unison, and the reading the tenth chapter of Luke, commencing with the 25th verse. In his introductory remarks, after singing "Nearer My God To Thee" and "America" Dr. Rusk designated Colonel Ingersoll as "the man who is endeavoring to do this world good and to make it better." He said that was no time to disagree with the faiths of men when they were trying to make the world better than they found it. No matter, he continued, whether a man believed in God or not, if he expounded the truth. When Colonel Ingersoll advanced to the rostrum he was welcomed with applause that lasted over a minute.

When a Presbyterian Church invites such a great thinker, and splendid orator as Colonel Ingersoll to speak from its "holy temple," and its pastor asks in his prayer, following the musical exercises—as Dr. Rusk did—for a special blessing on their guest of the day, it appears to me very much as though the prophecy of Isaiah (see chap. 11, 6-9) was being fulfilled. I am sure the thought and teachings of Spiritualism and Spiritualists have had much more to do in causing that Chicago Church to have intelligence and tolerance enough to invite Mr. Ingersoll to their pulpit than most persons realize, and I think an immense amount of good is done thereby. Thousands of church people are hungering for more freedom of thought and speech, but are fearful of taking an advance step. They will now say, "I am glad, I wish I could have heard him." And when they find that the sun still shines and the blossoms are opening, even if Dr. Rusk did ask a special blessing on the arch heretic, they will feel stronger and defend their rights with more courage and freedom, and by and by the orthodox ministers will frequently be exchanging with Col. Ingersoll. The world moves, but a good many people don't know it.

JAY CHAPPEL.

Grand Rapids, Mich.

William Leroy, one of the old and most respected Spiritualists of Grand Rapids, passed away on the 26th of February, leaving a widow and an only son.

Mr. Leroy was seventy-three years old, and had lived here forty-one years as an artisan and manufacturer. He had been connected with various organizations, and given them all a liberal support, especially those of the Spiritualists, who, with the members of the Old Settlers' Association and his brother Masons, until in the last sad offices of respect to his memory. The deceased was a conscientious, thorough, and capable business man, a consistent Mason, very affectionate in his home, and he tried to live in all the relations of life in accord with the divine teachings of the spiritual philosophy. Genial, cheerful, generous, finely organized, sympathetic, and helpful; his quiet life abounded in good deeds and justly merits long and grateful remembrance.

SECV.

Bicycle Catalogue.

The Alliance Bicycle Co., Cincinnati, O., has just published a large and valuable Catalogue of Bicycles and sundries, showing wheels from \$25 up to \$100. Send for it, and mention the name of this paper when you write.

Clinton, Iowa, Camp-meeting.

Arrangements are now completed for the season of 1896, and the outlook for a successful camp is most promising.

The following persons, and in the order named, are engaged as principal speakers; to which others will be added as circumstances demand: William J. Hall, J. Frank Baxter, H. D. Barrett, president N. S. A.; J. C. F. Grammond and Mrs. A. H. Luther.

The park will be open to cottages and tents from June 15th to September 15th, and the camp-meeting will open August 2nd and close August 31st.

Prof. Hoffman's celebrated orchestra will furnish the instrumental music, and a first-class quartette, under the direction of Prof. F. E. Lofgreen, Muscatine, Iowa, will render the vocal selections.

Arrangements for the usual reduction rates on railroads are pending, and the result will be announced in LIGHT OF TRUTH and the *Progressive Thinker*.

Among the mediums who have decided to be present are: Mrs. L. Roberts, of Chicago, Ills.; Mrs. J. Thompson, Keokuk, Iowa; Mrs. W. J. Trippe formerly Gillman, Belton, Texas; C. E. Winans, Edinburg, Ind.; Dr. A. W. S. Rothermel, John E. Johnston, St. Louis Mo.; Max Huffman, Chicago, Ill., and many others.

Edgar W. Emerson will be present the last five days of the camp, and give daily public seances in the pavilion.

The present season at Clinton Camp will afford unusual opportunity to hear the Philosophy of Spiritualism discussed by the most able speakers on a rostrum, while the phenomena presented will challenge the attention of investigators.

Circulars containing full particulars and program will be mailed June 1st.

All requests for information and circulars should be addressed to WILLIAM HODGE, 710 Prairie Street, Milwaukee Wis.; and all orders for rooms, tents and cottages to Solon J. Smith, Clinton Iowa (Mt. Pleasant Park).

WILL C. HODGES, Sec'y.

Chesterfield Camp.

A union basket picnic was held on the Chesterfield camp ground last Sunday, May 10th, by the lyceum from Mount Anderson, Alexandria, and other surrounding towns. The exercises of the day were all by the lyceum children who acquitted themselves admirably. The exercises consisted of songs, recitations, and calisthenic exercises, and drills to the music of the cornet band hired for the occasion. Every one present agreed that they had had a pleasant time, and the outsiders who were there expressed surprise at the talent and progressiveness displayed by the children of Spiritualists.

The officers of the Indiana Association of Spiritualists are actively engaged in preparing for the sixth annual camp meeting, which opens July 1st. The dining hall, which has been a proved and newly plastered, has been leased to a competent caterer, who will satisfy the physical appetites of the crowd who will assemble here while the spiritual nature may grow and expand under the uplifting ministrations of the corps of gifted spirit instructors who have been engaged for this season, a list of whom will be published in a short time. Several cottages will be in evidence this season as they are now in course of erection.

Arrangements are being made to tap down an artesian well, which will be the subterranean stream of medicinal water which is known to be in the vicinity. This will be done before the camp opens.

Judging by the mail which is being received, scores of new faces will be seen here this season. Cottages are in great demand, and parties who have tents for rent could do well to bring them here. Our official program will be ready for distribution in a short time.

F. J. MACCOMBS.

LANSING, MICH.—Under the auspices of lectures of Mrs. Eva Hopkins, of Owasso, Mich., Spiritualism is gaining a strong recognition in this fair city. Mrs. Hopkins is a woman, a good speaker, and her work is in the work. Camps where speakers can do no better than to hear her call. She is a lady who has friends wherever she goes.—Charles Schooley, Sec'y. First Society.

Written for the LIGHT OF TRUTH.

The Field as I Find It.

THEODORE F. PRICE.

Having visited in the last twenty-five years every State in the Union from Maine to California, and from Canada to the Gulf, working the greater portion of that time exclusively in the interests of Spiritualism, I am impressed to record certain conclusions drawn from my observations during these peregrinations relating to the present condition of many societies and communities of Spiritualists.

Those who are acquainted with the facts in relation to the phenomenal progress and growth of the spiritual philosophy know that in the forty-eight years since its modern phase first came to humanity, it has made more believers, and established itself more firmly in every condition of society, than any other doctrine, faith, or creed has been able to do in many centuries. This fact has been so often referred to, and has been so well established by statistics taken by competent authorities, that the statement does not admit of a doubt. Its followers have been convinced by facts through the evidence of the five senses, and their knowledge is established on the incontrovertible demonstrations of science, and the operation of natural law.

It was announced from the spirit side of life that these revelations were not to come like an earthquake, with a great thunderous overturning, but that its teachings were to work like the still, small voice, or like the leaven in the loaf, until its truths had, as it were, quietly insinuated themselves into and been gradually absorbed by the various creeds and Church societies, and the result shows that the prediction is being rapidly fulfilled to the letter. Those who have had opportunities for taking observations over an extended area of the so-called religious world, know that the Church congregations are permeated and honey combed with the teachings of Spiritualism, and that the most popular preachers, at least with the greater proportion of their audiences, are those who incorporate into their discourses the basic principles upon which it is founded.

It is a fact that in every city, and in almost every community in every section of this country, there can be found media with powers more or less developed and pronounced, through whose magnetic forces one or more of the many varied phases of the phenomena manifest themselves. These diverse spiritual agencies, working through all grades of society, demonstrating through the material and mental comprehension, have so liberalized and modified the beliefs and opinions of church goers that a vast proportion of them to-day only attend orthodox meetings through force of habit, or are impelled to do so by the pressure of various material influences. It is a common practice for private seances and spirit circles to be held in the families of those who regularly attend and support some popular Church denomination, and the individual who occupies the pulpit as the expounder of its doctrines is often an interested member of the circle.

These potent proselyting agencies have been steadily undermining the tottering theological structure until it has been frequently stated in the presence of the writer, referring to some local church, in these or similar terms: "Take the Spiritualists out of our congregation, and there will not be twenty-five percent of the members left." A large proportion of these minds, though liberal and advanced and ready for greater spiritual enlightenment, not having at hand meetings such as they have been accustomed to, conducted on the principle of fashionable displays, and therefore unable to compete with the pageantry of the popular religious establishments, continue to attend largely through force of habit, and piously observe the old theological straw threshed over and over again, year after year, but just why they would be at a loss to tell. A well conducted local organization of Spiritualists, interested and in earnest, determined to work in harmony, though few in numbers, with a moderately attractive meeting place, its platform oc-

cupied by the inspired, intellectual, and mediumistic talent now obtainable, could scarcely fail—now more than ever before—to draw in a large proportion of this available audience material whose purses, when properly appealed to, would contribute largely to the support of the meetings, and soon place the struggling organization on a paying basis. Many who have had experience with organizations may say, "We have worked to sustain meetings until weary and disheartened, with patience exhausted and purses depleted; we could hold out no longer, and have had to accept the inevitable, and have given up our spiritual work in despair."

Many noble self-sacrificing men and women devoted heart and soul to the cause all over the land, are sustaining by individual effort, frequently putting their hands into their own slender purses to pay speakers and mediums, and to meet running expenses, and are giving all the time they can spare from the secular business of life, to the furtherance of spiritual truth. The burdens borne by these devoted souls in their onerous tasks are oftentimes very heavy, the more so as they see others of the same convictions, with probably as much time and means, often more of both, looking on with an apathy and a lack of interest in the cause that is very discouraging to the public spirited and unselfish Spiritualist. It is, indeed, a sad and somewhat startling commentary on human nature that so many of those who, while members of orthodox churches, were so ready to put money into the plate to pay pew-rent and preacher-hire, when relieved of the fear of future punishment, should, though enjoying all the amenities and spiritual benefits of the new revelation, feel themselves entirely free from any obligation to the spirit world, who brought about them conditions that rolled back from their minds the dense clouds of superstition and fear that cast a gloom over all earth's pleasures.

Surely all those who have been brought to a realizing sense of the beneficent, comforting, and sustaining effects of Spiritualism should feel that they owed to the immortal agencies who wrought for their good, something by way of compensation, and should be willing to pay off some portion of their debt of gratitude by granting some of their treasure and time to the cause of truth, by doing what they could to sustain the organizations devoted thereto. Should fear prove a greater incentive for us to open our purses than gratitude, that we are relieved from its effect? The Spiritualist press should be sustained by all those interested in the philosophy, and the LIGHT OF TRUTH, or some other organ devoted to the interests of the cause, should be found in every household.

While it is contrary to the spirit of progress that all should be of the same mind as regards subordinate issues, all Spiritualists should be able to unite on the three grand cardinal principles of the philosophy—spirit communion, eternal progress, and mediumship in its various phases, while all should regard it as a paramount duty, as far as is consistent with their condition, financial and otherwise, to sustain their organization in their environment for the dispensing and dissemination of truth and advanced thought.

The question of finance is one that has to be met, and is apt to bear heavily upon the management of all Spiritualist organizations, and unless those interested in conducting societies, at least in cities that have not reached metropolitan conditions, unite their forces and work in harmony, ignoring minor differences, their onerous duties become too grievous to be borne, and it is only a question of time when their existence shall cease; and, verily, the condition of that community, spiritually, is ten times worse than before. Besides, where two societies exist in a town of ordinary size, there is apt to be generated a spirit of rivalry which continues until one or the other, or both, go to the wall, for the reason that the feeling usually developed in such cases is opposed to the principles of true harmony, and because the resources of both should be combined in order to properly sustain one.

In making a meeting successful, other senses than the intellectual have to be appealed to, and Spiritualists have to compete with the attractive and popular pageantry of the orthodox

churches. Their close and thorough organization—and we can well take lessons of them in this respect—enables them to pay expenses and keep up appearances and hold a following. At this day it is not, by any means, their devotion to doctrines and creeds that draws and holds the average church goer. He goes, Sunday after Sunday, and sits and listens to old and dry platitudes, and pays up his assessments because the thing is popular—that idea draws more potently than any other; and when Spiritualists learn the art of popularizing their meetings by holding them in convenient and attractive halls, they will eventually find their societies on a paying basis and not before, unless some specially gifted financier is at the head of the concern.

It should be the aim of the managers of Spiritualist societies, in order to make them paying and successful, to attract as large an attendance as possible; and when a "silver collection" of ten cents is taken at the door, in the estimation of the average skeptic or weakling from the orthodox fold—some straying lamb taking his first nibble in liberal pastures—for instance, the average investigator, is often repelled by the commercial idea, supposing it to be a money making scheme, and does not allow himself the opportunity to prove the fallacy of his reasoning; whereas, if the doors were thrown open, with absolutely free admission, the halls would—with the platform occupied with the average spiritually-inspired talent, phenomenal or oratorical—in a short time be crowded to overflowing; at least, that is the experience of more than one society that has come under the writer's observation, that after struggling along season after season, unable to pay running expenses, on opening their doors, and depending entirely upon collections and donations, soon found themselves with a surplus in the treasury.

It is sometimes said by speakers in the throes of an oratorical flourish, that "the fields are already white unto the harvest, but the laborers are few." On the contrary, the laborers are not few, in a professional sense, though the fields are indeed white unto harvest. The spirit world has a sufficient number of instruments prepared, of all sorts and conditions and degrees of intelligence, to keep the rostrums of the organized societies supplied, though the instruments themselves, in far too many instances, have failed to attend to their part of the preparation, by not acquainting themselves with the rudiments of English grammar. The manner in which some of the instruments violate the principles of language is inexcusable; for ordinary application would, in a short time, enable them to educate themselves in this essential, so that their utterances would not grate upon the ear of the listener so as to neutralize all the good that inspiration might accomplish, were the utterances of the speaker clothed in language calculated to create respect for the sentiment. The listener with an ordinary education—the idea of inspiration aside, of which the unconvinced are not expected to take cognizance—is not apt to concede that one ignorant of the rules of language should assume to be able to instruct from the public platform. Many times entranced speakers—who in their ordinary state habitually violate the commonest rules of grammar—under spirit control speak with absolute correctness; yet this does not justify those public mediums who are not so favored in falling back upon their mediumship as an excuse for this unpleasant defect. The idea has long been exploded, that the more ignorant the instrument the better the medium.

There are many speakers and mediums for whose services there is a crying need, and who should be kept constantly employed, who have much unoccupied time on their hands, because, though badly needed by societies, there are not enough organizations on a sufficiently sure financial basis to justify the two or three faithful souls who alone carry on the work, and stand responsible for expenditures in many instances, to justify them in sending for a speaker or medium, and assuming the outlay. "These things ought not to be"; and with a harmonious action, and a careful study of the best methods of organizing and conducting societies, with care and earnestness of purpose, would in most instances insure success,

There is a right way and a wrong way to do this work, and there is one way better than any other, which all managers should seek for.

How much more interest should Spiritualists find in the kaleidoscopic subjects presented for consideration in their meetings than do the orthodox denominations in the discussion, with an everlasting sameness, of their stagnant and decaying theological husks? There is every reason why Spiritualists should recognize the need and utility of their meeting often together, not only for the cultivation of the social amenities, a reason significant enough in itself, but for mutual enlightenment, and for the discussion and better understanding of those wonderful revelations and discoveries which the scientific world is placing before the advanced thinker day by day. We are living in the midst of a cataclysm of wonders, and we do ourselves an irreparable injury when we neglect the opportunity to keep abreast of the times by failing to sustain a public meeting-place, an educational center dedicated to the dissemination and discussion of spiritual science.

Spiritual meetings, to do their full and perfect work, ought to be largely schools of instruction, though they should embrace enough of variety, and a mixture of the entertaining element, to give holding power, and sufficient of the phenomena for illustration of basic principles distributed through, to make them attractive and profitable to all classes of minds. The spiritual philosophy encompasses all that pertains to human life—its loves, friendships, sympathies; its absolute demonstrations of the immortality of the human soul, and its experiences in the world beyond; its inimitable intellectual field, and solving as it fully does that which all faiths and creeds have failed to do, the problem of human existence in all its multifarious ramifications. Meetings properly conducted keep liberal minds in touch with each other, prevent stagnation of thought, give an added interest to life, and should furnish the cement to bind together—instead of disintegrating—the many dissimilar elements that constitute a religious or educational body of people.

Danville, Ills.

The Religio-Philosophical Society has been having a series of meetings, conducted by Mrs. Emma Nutt, of Philadelphia, Pa., for the last three months, and the cause has gained wonderfully in that time. Mrs. Nutt is a speaker of force and character, and for pioneer work cannot be excelled. Our numbers are comparatively small, but of good material. By next fall we expect to start in good shape, and desire to correspond with some good speakers, with a view of having some speakers all winter. I compliment you on the improved LIGHT OF TRUTH, and wish you and the cause all prosperity.

W. F. LITTLE, Vice-Pres.

Pure

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and Neuralgia will be unknown. Scrofula and Salt Rheum will disappear. With pure

Blood

Your nerves will be strong, and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health and prevent sickness and suffering. Remember

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; six for \$5.

Hood's Pills cure Liver Troubles; easy to take, easy to operate. 25c.

Written for the LIGHT OF TRUTH.

The Field as I Find It.

THEODORE F. PRICE.

Having visited in the last twenty-five years every State in the Union from Maine to California, and from Canada to the Gulf, working the greater portion of that time exclusively in the interests of Spiritualism, I am impressed to record certain conclusions drawn from my observations during these peregrinations relating to the present condition of many societies and communities of Spiritualists.

Those who are acquainted with the facts in relation to the phenomenal progress and growth of the spiritual philosophy know that in the forty-eight years since its modern phase first came to humanity, it has made more believers, and established itself more firmly in every condition of society, than any other doctrine, faith, or creed has been able to do in many centuries. This fact has been so often referred to, and has been so well established by statistics taken by competent authorities, that the statement does not admit of a doubt. Its followers have been convinced by facts through the evidence of the five senses, and their knowledge is established on the incontrovertible demonstrations of science, and the operation of natural law.

It was announced from the spirit side of life that these revelations were not to come like an earthquake, with a great thunderous overturning, but that its teachings were to work like the still, small voice, or like the leaven in the loaf, until its truths had, as it were, quietly insinuated themselves into and been gradually absorbed by the various creedal and Church societies, and the result shows that the prediction is being rapidly fulfilled to the letter. Those who have had opportunities for taking observations over an extended area of the so-called religious world, know that the Church congregations are permeated and honey combed with the teachings of Spiritualism, and that the most popular preachers, at least with the greater proportion of their audiences, are those who incorporate into their discourses the basic principles upon which it is founded.

It is a fact that in every city, and in almost every community in every section of this country, there can be found media with powers more or less developed and pronounced, through whose magnetic forces one or more of the many varied phases of the phenomena manifest themselves. These diverse spiritual agencies, working through all grades of society, demonstrating through the material and mental comprehension, have so liberalized and modified the beliefs and opinions of church goers that a vast proportion of them to-day only attend orthodox meetings through force of habit, or are impelled to do so by the pressure of various material influences. It is a common practice for private seances and spirit circles to be held in the families of those who regularly attend and support some popular Church denomination, and the individual who occupies the pulpit as the expounder of its doctrines is often an interested member of the circle.

These potent proselyting agencies have been steadily undermining the tottering theological structure until it has been frequently stated in the presence of the writer, referring to some local church, in these or similar terms: "Take the Spiritualists out of our congregation, and there will not be twenty-five percent of the members left." A large proportion of these minds, though liberal and advanced and ready for greater spiritual enlightenment, not having at hand meetings such as they have been accustomed to, conducted on the principle of fashionable displays, and therefore unable to compete with the pageantry of the popular religious establishments, continue to attend largely through force of habit, and piously observe the old theological straw threshed over and over again, year after year, but just why they would be at a loss to tell. A well conducted local organization of Spiritualists, interested and in earnest, determined to work in harmony, though few in numbers, with a moderately attractive meeting place, its platform oc-

cupied by the inspired, intellectual, and mediumistic talent now obtainable, could scarcely fail—now more than ever before—to draw in a large proportion of this available audience material whose purses, when properly appealed to, would contribute largely to the support of the meetings, and soon place the struggling organization on a paying basis. Many who have had experience with organizations may say, "We have worked to sustain meetings until weary and disheartened, with patience exhausted and purses depleted; we could hold out no longer, and have had to accept the inevitable, and have given up our spiritual work in despair."

Many noble self-sacrificing men and women devoted heart and soul to the cause all over the land, are sustaining by individual effort, frequently putting their hands into their own slender purses to pay speakers and mediums, and to meet running expenses, and are giving all the time they can spare from the secular business of life, to the furtherance of spiritual truth. The burdens borne by these devoted souls in their onerous tasks are oftentimes very heavy, the more so as they see others of the same convictions, with probably as much time and means, often more of both, looking on with an apathy and a lack of interest in the cause that is very discouraging to the public spirited and unselfish Spiritualist. It is, indeed, a sad and somewhat startling commentary on human nature that so many of those who, while members of orthodox churches, were so ready to put money into the plate to pay pew-rent and preacher-hire, when relieved of the fear of future punishment, should, though enjoying all the amenities and spiritual benefits of the new revelation, feel themselves entirely free from any obligation to the spirit world, who brought about their conditions that rolled back from their minds the dense clouds of superstition and fear that cast a gloom over all earth's pleasures.

Surely all those who have been brought to a realizing sense of the beneficent, comforting, and sustaining effects of Spiritualism should feel that they owed to the immortal agencies who wrought for their good, something by way of compensation, and should be willing to pay off some portion of their debt of gratitude by granting some of their treasure and time to the cause of truth, by doing what they could to sustain the organizations devoted thereto. Should fear prove a greater incentive for us to open our purses than gratitude, that we are relieved from its effect? The Spiritualist press should be sustained by all those interested in the philosophy, and the LIGHT OF TRUTH, or some other organ devoted to the interests of the cause, should be found in every household.

While it is contrary to the spirit of progress that all should be of the same mind as regards subordinate issues, all Spiritualists should be able to unite on the three grand cardinal principles of the philosophy—spirit communion, eternal progress, and mediumship in its various phases, while all should regard it as a paramount duty, as far as is consistent with their condition, financial and otherwise, to sustain their organization in their environment for the dispensing and dissemination of truth and advanced thought.

The question of finance is one that has to be met, and is apt to bear heavily upon the management of all Spiritualist organizations, and unless those interested in conducting societies, at least in cities that have not reached metropolitan conditions, unite their forces and work in harmony, ignoring minor differences, their onerous duties become too grievous to be borne, and it is only a question of time when their existence shall cease; and, verily, the condition of that community, spiritually, is ten times worse than before. Besides, where two societies exist in a town of ordinary size, there is apt to be generated a spirit of rivalry which continues until one or the other, or both, go to the wall, for the reason that the feeling usually developed in such cases is opposed to the principles of true harmony, and because the resources of both should be combined in order to properly sustain one.

In making a meeting successful, other senses than the intellectual have to be appealed to, and Spiritualists have to compete with the attractive and popular pageantry of the orthodox

churches. Their close and thorough organization—and we can well take lessons of them in this respect—enables them to pay expenses and keep up appearances and hold a following. At this day it is not, by any means, their devotion to doctrines and creeds that draws and holds the average church goer. He goes, Sunday after Sunday, and sits and listens to old and dry platitudes, and pays up his assessments because the thing is popular—that idea draws more potently than any other; and when Spiritualists learn the art of popularizing their meetings by holding them in convenient and attractive halls, they will eventually find their societies on a paying basis and not before, unless some specially gifted financier is at the head of the concern.

It should be the aim of the managers of Spiritualist societies, in order to make them paying and successful, to attract as large an attendance as possible; and when a "silver collection" of ten cents is taken at the door, in the estimation of the average skeptic or weakling from the orthodox fold—some straying lamb taking his first nibble in liberal pastures—for instance, the average investigator, is often repelled by the commercial idea, supposing it to be a money-making scheme, and does not allow himself the opportunity to prove the fallacy of his reasoning; whereas, if the doors were thrown open, with absolutely free admission, the halls would—with the platform occupied with the average spiritually-inspired talent, phenomenal or oratorical—in a short time be crowded to overflowing; at least, that is the experience of more than one society that has come under the writer's observation, that after struggling along season after season, unable to pay running expenses, on opening their doors, and depending entirely upon collections and donations, soon found themselves with a surplus in the treasury.

It is sometimes said by speakers in the throes of an oratorical flourish, that "the fields are already white unto the harvest, but the laborers are few." On the contrary, the laborers are not few, in a professional sense, though the fields are indeed white unto harvest. The spirit world has a sufficient number of instruments prepared, of all sorts and conditions and degrees of intelligence, to keep the rostrums of the organized societies supplied, though the instruments themselves, in far too many instances, have failed to attend to their part of the preparation, by not acquainting themselves with the rudiments of English grammar. The manner in which some of the instruments violate the principles of language is inexcusable; for ordinary application would, in a short time, enable them to educate themselves in this essential, so that their utterances would not grate upon the ear of the listener so as to neutralize all the good that inspiration might accomplish, were the utterances of the speaker clothed in language calculated to create respect for the sentiment. The listener with an ordinary education—the idea of inspiration aside, of which the unconvinced are not expected to take cognizance—is not apt to concede that one ignorant of the rules of language should assume to be able to instruct from the public platform. Many times entranced speakers—who in their ordinary state habitually violate the commonest rules of grammar—under spirit control speak with absolute correctness; yet this does not justify those public mediums who are not so favored in falling back upon their mediumship as an excuse for this unpleasant defect. The idea has long been exploded, that the more ignorant the instrument the better the medium.

There are many speakers and mediums for whose services there is a crying need, and who should be kept constantly employed, who have much unoccupied time on their hands, because, though badly needed by societies, there are not enough organizations on a sufficiently sure financial basis to justify the two or three faithful souls who alone carry on the work, and stand responsible for expenditures in many instances, to justify them in sending for a speaker or medium, and assuming the outlay. "These things ought not to be"; and with a harmonious action, and a careful study of the best methods of organizing and conducting societies, with care and earnestness of purpose, would in most instances insure success,

There is a right way and a wrong way to do this work, and there is one way better than any other, which all managers should seek for.

How much more interest should Spiritualists find in the kaleidoscopic subjects presented for consideration in their meetings than do the orthodox denominations in the discussion, with an everlasting sameness, of their stagnant and decaying theological husks? There is every reason why Spiritualists should recognize the need and utility of their meeting often together, not only for the cultivation of the social amenities, a reason significant enough in itself, but for mutual enlightenment, and for the discussion and better understanding of those wonderful revelations and discoveries which the scientific world is placing before the advanced thinker day by day. We are living in the midst of a cataclysm of wonders, and we do ourselves an irreparable injury when we neglect the opportunity to keep abreast of the times by failing to sustain a public meeting-place, an educational center dedicated to the dissemination and discussion of spiritual science.

Spiritual meetings, to do their full and perfect work, ought to be largely schools of instruction, though they should embrace enough of variety, and a mixture of the entertaining element, to give holding power, and sufficient of the phenomena for illustration of basic principles distributed through, to make them attractive and profitable to all classes of minds. The spiritual philosophy encompasses all that pertains to human life—its loves, friendships, sympathies; its absolute demonstrations of the immortality of the human soul, and its experiences in the world beyond; its limitless intellectual field, and solving as it fully does that which all faiths and creeds have failed to do, the problem of human existence in all its multifarious ramifications. Meetings properly conducted keep liberal minds in touch with each other, prevent stagnation of thought, give an added interest to life, and should furnish the cement to bind together—instead of disintegrating—the many dissimilar elements that constitute a religious or educational body of people.

Danville, Ills.

The Religio-Philosophical Society has been having a series of meetings, conducted by Mrs. Emma Nutt, of Philadelphia, Pa., for the last three months, and the cause has gained wonderfully in that time. Mrs. Nutt is a speaker of force and character, and for pioneer work cannot be excelled. Our numbers are comparatively small, but of good material. By next fall we expect to start in good shape, and desire to correspond with some good speakers, with a view of having some speakers all winter. I compliment you on the improved LIGHT OF TRUTH, and wish you and the cause all prosperity.

W. F. LITTLE, Vice-Pres.

Pure

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and Neuralgia will be unknown. Scrofula and Salt Rheum will disappear. With pure

Blood

Your nerves will be strong, and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health and prevent sickness and suffering. Remember

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; six for \$5.

cure Liver Ills; easy to take, easy to operate, 200.

Message Department.

Questions Answered by Spirit JOHN PIERPONT, and Spirit Messages Received Through
MRS. M. T. LONGLEY, Medium.

Our medium, who is employed for this department, sits in a special circle each week at which questions are answered by the Spirit-President, John Pierpont—and individual spirit messages are given by such returning intelligences as can use her organism, all of which are reported by an amanuensis, and transmitted to this office for publication.

In justice to all concerned we request our readers to verify such messages as contain anything which they recognize.

Questions of a spiritual, philosophical, scientific, or humanitarian interest for consideration in this department may be forwarded to us at this office, and will receive attention in their turn. Address **LIGHT OF TRUTH Publishing Co., Room 7 512 Race Street, Cincinnati, O.**

Report of Seance, April 28, 1896

[Specially Reported for the **LIGHT OF TRUTH** By Dr. M. A. Secher.]

INVOCATION.

Infinite Spirit of Light and Love! we lift our hearts to Thee in aspiration and praise. The glory of this beautiful day reflects the tenderness and splendor of Thy divine presence, and we trust that we shall receive its light unto our souls, and be strengthened and uplifted by its power. We are at this time especially thankful for the outpouring of spiritual power and blessing which is sent downward from souls of light who are treading the pathway of eternal life. We realize that these ascended ones are uniting in good works unto humanity; and this not for personal gain or pleasure, but to send forth their influence of instruction and of peace for the benefit and the uplifting of those who are in need. We know that we are groping along in the darkness of doubt, and sometimes of misunderstanding, and we trust that we may clearer see the way. We know that we are sometimes weak and tempted, and that we may, perchance, rest, and so we ask for the influence and inspiration of exalted souls who have become conquerors of that which is weak and lowly. It is with such as these we would meet at this hour, and every hour they who can extend sympathy to the weary and the sad, give kindly help and loving counsel to those who are fallen. It is for the benevolence and the ministrations of kindly, tender angels that we seek, asking that we may not only receive something of their light and instruction and help, but that these beneficent blessings may be extended unto the lowly everywhere. We thank Thee for the communication of the so-called "dead," with those who dwell on earth, and that the spiritual plane is free for all, that salvation from sin and from unhappiness, and all that brings discomfort to the soul may be attained through personal effort by every life. Amen.

Questions and Answers.

QUES.—(By H. D. Barrett, President N. S. A.) Spiritualists have taught for many years that "thoughts are things;" if this be true is it not possible for the cathode rays of Roetgen to be so applied to the human organism, or spirit, as to photograph "thought?"

ANS.—It is possible for an instrument to be constructed of such delicate nature as will be able to not only record thought-waves that surge out from the mind of the human being upon the atmosphere, but also to photograph them so that they shall appear in images of greater or lesser light according to the aura which floats out with the thought from the cranial structure of the human being that generates it. The coming century, we believe, is to be filled with marvelous discoveries in the realms of science, with revelations of truth of which human beings upon this planet have never dreamed. This truth and its various ramifications of power have always existed, but man upon the earth has been limited in his comprehension; he has been unable to perceive the whole of truth, and many lines of truth have been hidden from his view, but he has advanced not only in acquired knowledge, but in a conception of the laws of the universe, and as suggestion after suggestion of the possibilities of being and of physical law appeals to his mind he comes to discover more and more of the operation of these laws and to realize what a boundless realm of wonder this universe is. Thought is substance; it can be weighed and measured, and certainly expressed in active being when man comes to understand his own powers and possibilities of discovery and of invention. As the thought-waves go out upon the atmosphere from an active mind they make impressions there; a delicate instrument, properly constructed, will be able to record the vibrations of these thought-waves. A delicate apparatus, similar to that which has been recently discovered in the realm of photography, will be able to photograph or picture the thought of a human being, so that it can be clearly discerned and understood by human minds.

QUES.—(H. D. Barrett.) What causes have obtained to disintegrate the Children's Lyceum in

America? Why can they not be made as prosperous and as successful in their work here as they are in England?

ANS.—Various causes have operated to produce the disintegration which our friend deplures in the spiritualistic lyceum system of this country; perhaps one of the chief of which is the lack of harmony among those who should be thoroughly united in the effort and desire to instruct the youthful mind along spiritualistic and spiritual lines of thought and of knowledge. We find that many of the older Spiritualists, who, perhaps, in former years were interested in the lyceum system have allowed their interest to wane, and have also permitted their young people to stray out into the world and its circle of social and religious life, there to find associations and so-called instruction. The lyceum has failed, in a measure, to supply to the growing needs of the time such instructive force and influence as one would expect from the spiritualistic cause, but this is not owing to the lack of effort or desire on the part of spirit intelligences who come to you from the higher life; it may be due to a spirit of apathy and indifference which is prevalent among those who call themselves Spiritualists, because they happen to know that it is possible for decarnated spirits to return and to give an intelligent communication through proper agencies. This does not constitute a true Spiritualist; one who caters to the public thought of to-day, and does not wish to be known as a believer in Spiritualism—one who not caring if the world does know his belief and knowledge, but who only follows after the phenomenal evidence of the truth of spirit communication, and cares not for spirit influence upon his inner being is not properly a Spiritualist. Such as these will not care to extend to the children an influence, or a method of training that will be useful, and which the spiritualistic lyceum was supposed to afford. We are not certain, however, that the lyceums across the sea are any more successful, or more largely attended than are some of these same schools in our own country. We know that that reports of such are very gratifying and give the impression to those who hear or read of them as having a flourishing lyceum system in the country mentioned, but on the other hand we also know that the reports and accounts of the lyceum workings and schools in our own country that go out across the sea through our own spiritualistic press, give the same impression of our cause in the other land that we receive from them. We find a general want of interest in the subject, although there is an awakening along the lines of spiritualistic advocates that shows a favorable tendency toward an interest in the lyceum cause. We are also obliged to say that in the past, especially during the last decade of years, the lyceum, as a rule, have catered more generally to the desire for entertainment of special kinds on the part of the pupils and friends of the school than to the needs, spiritual and mentally, of the members, consequently many have lost an interest in it who might have maintained their desire to unite in good work had the managers more closely followed the original intent of giving instruction, pure and simple, in an entertaining manner to the young people that should lead them along lines of spiritual unfoldment, and also in the pathway of mental growth.

QUES.—(H. D. Barrett.) Why do people lose their philanthropy when they leave the Church to embrace Spiritualism? Is there no cure for the evil of "Individualism," a polite name for selfishness?

ANS.—It is very difficult to explain why individuals, who, when engaged in one line of thought, or profession, and whose mode of living has been philanthropic, useful, and very charitable, change their natures when they step out of these lines into other—so called—broader avenues of thought and belief. We know it is often the case that one who is poor in purse is very benevolent and kindly disposed to his neighbor, he will share his last loaf of bread with one more unfortunate than himself, and yet if this benevolent person happens to become an heir of fortune, and is enabled to indulge in the luxuries of life he forgets the needs of his poor fellows, and buttons his purse more closely within his pocket

without the desire to be of kindly service to the world; if he does make a donation to the needy one it is small compared to what he might do, very small, compared to what he did do when he had less means of his own. Suppose we say that circumstances, associations, environments, and acquired habits do, and will change human beings in their tendency and desire; we find it largely so among Spiritualists. Those who, when in the Church, thought nothing of paying a yearly or quarterly due for the rental of the pew, for the salary of their pastor and for the various other expenses of the Church, when they become Spiritualists feel they have no duty to perform toward supporting the cause, and its various avenues of expenditure. They seem to think that Spiritualism should be freely given and freely received; that there is only the duty to accept, or to claim all that they gain, and to give nothing in return. "Individualism" is a prominent trait, or part of many so called Spiritualists; for fear that they shall lose their individual power they press forward eager to grasp and not ready to give, thus becoming self-opinionated, sometimes purse-proud, and in other ways being but Spiritualists in name. Each case, perhaps, might call for an explanation of its own, we can say while the mass of those who have lost their philanthropy and kindness of heart have done so, we feel, because they do not understand Spiritualism; they do not know what it is to be spiritual, even though they may have been forced to accept the claims of Spiritualism; they have accorded their allegiance to the cause, because they knew it was true that their loved ones can return to earth and manifest intelligently under favorable conditions; this has made them step out of the Church and come into our ranks, but it has not lifted them to a higher plane of being or aspiration or acquirements, and, therefore, they have just sought the level to which they belong.

Spirit Messages.

D. J. STANSBURY.

I am glad to be of your company, to meet with a band of spirits united on both sides of life. I feel that you are all in sympathy with the good work of sending truth over the earth, whether it comes in little rays of light from individual spirits or is poured out in an influx of glory from bands of high intelligences, whose power and magnetic forces are disseminated for the healing of the weak and the distressed. It seems to me, Mr. Chairman, that we all ought to be united in this work; not have inharmonious in our souls, nor allow the slightest shadow of discord or distrust to go out upon the atmosphere to make an impression baneful to human beings. I have listened to Mr. Pierpont in his remarks concerning the power and substance of thought, and find that it is all true. There is such a mighty force in thought that goes out from human minds that sometimes it seems to me it must be powerful enough to strike a blow through a heavy iron gate and leave a hole in it as evidence of this wondrous force. I have seen thoughts go out from the minds of individuals that were powerful enough to knock a man down and keep him there. Indeed, I have felt something of the force of just such thoughts as these, and I sometimes feel that had it not been for adverse thoughts and suspicion and distrust that were sent along these thought-waves toward me (and as they have been toward all mediums, and I suppose in the present as much as in the past) I might still be in the body. At the same time I know that the spirit world has drained me of much of my energy and nervous power in its work through my organism, but I believe it has also supplied me with much that I needed, and had it not been for much that we had to contend with by way of criticism and unkindness on this mortal side, I might be a mortal still, and I believe again that many of our mediums have been sent out of the body in this way. I am very glad to say that I am at work in the spirit world to-day as a medial instrument for higher forces than those that engaged me here. I have had my experiences; yet I am happy in the work that has come to me, happy in the thought that more than one soul on earth was made more comfortable and happy because of my me-

diumship. I think every medium can say the same at last when the earthly shadows have passed away and a happy home has been given them they can look over the records to realize what has been and has not been done. I am kindly toward all mediums; I know some have been subjected to all sorts of influences on both sides of life, and so I send them an influence of friendship and a desire to give them a helping hand. I am aiding some medium in California. There are one or two in San Francisco that I am helping all I can. They, too, have had bitter criticism and hard judgments to bear, and had to walk in dark places, and I desire to help them in my little way, and think I shall be able to do it in the near future. I send kindly greetings to my dear ones. Harry wishes me to send his love to his friends; to tell them that he is doing well, and has a desire to come back. There are others who will know him as Newton, and so speak for him, and say to all, from Maine to California, that knew an loved him, as well as for myself, that we are doing well, and are united in our work, and that we send greetings of affection to all friends, and good wishes and good cheer to all workers in the spiritual cause.

NELLIE PATTERSON.

I know it is not many months since I passed from the body to the beautiful world beyond, and there are hearts yet on earth that are sad when they think of me, and how I was cut off from the earthly life, just when the anticipations and joys were about to be fulfilled in my life. It was a time when I thought but little of that which is beyond the earth for I was preparing for my home and my own life and dear ties on the earthly side. But the angels came and bore me to the spirit world, after only a little while of suffering I opened my eyes in the life that I am now enjoying. I do enjoy it, and I would be unappreciative could I not find pleasure in its conditions. I do not want my dear ones to mourn for me; I desire him to feel that all is well with me. I wish him to realize that there is joy and happiness and comfort in store for him. He must dwell upon what might have been, but go forth in life, gaining its best experiences, and enjoy the home, the associations, and all general surroundings that he can possibly find. I bring my love to the dear ones. I want all my friends to know that I live. I do not like to have them think of me as dead, for that thought chills me when I come in their presence. I want them to think I am living in a happier world. I live in South Baltimore, Maryland, on West Conway street. I have many friends in the old home, and I hope some of them will learn of my return, and be interested to know more of the spiritual philosophy which to me is so beautiful and fair.

OLIVE PALMER.

I have friends in Michigan at Ann Arbor, and also in Saginaw. Some of them are Spiritualists, others are very much opposed to Spiritualism, which they think is a dreadful thing for one to believe. But I love them all, and if I could I would take away from their hearts all fear of death. I am come with me to-day. She is happy, and glad to send a wave of love and friendship back to the dear ones who thought it so hard when she passed away and only think of her as a memory; but when I found her so full of contentment I realized what it was to be reunited in sympathy with what we thought we had lost. Other dear friends also wish to send greetings and many remembrances. George wishes me to speak for him; to say that he has not given up the plans which he formerly was engaged in, but that he took them along to the other side just as he had them here, and that he has developed them and brought them into expression, and he has constructed a model of them, and says now if we only could get a medium nearer home, he would be able to give other matters that would be interesting. It is for this reason I am here, and at the same time to learn how to control a medium, to be better prepared to make use of one should my friends personally visit such an instrument for communion with the other world. I have been gone many years, I have not yet been able to manifest, but I did not give up the desire to make myself known.

SUSAN KING.

It is a long way out here from old Massachusetts, when I think of the distance and how I have come so far to send a message to dear friends on the mortal side. But when I think of it only as a trip from spirit life it seems but a little way, and I have no cause to be sad. Spiritualism is dear to my heart, as it was when I lived at good old Onset, for it has been a part of my life, and I could no more get rid of it, even if I should wish to. It has been the very breath of my body which still continues to live. That may seem strange to some people, for they do not realize what bodies we have in the spirit life; but they are sound, and we use them just as we would the earthly form, and Spiritualism is as much a part of me as any element or function that belongs to it. So I feel at home where Spiritualists are, where spirits come to communicate. I thank my friends for the kindly thought and tender care before I passed away. They are very dear to me. I am grateful for it all. Some of my friends would like to know if I have known the fulfillment of my heart's desire, and if I have gained the rest and peace and associations that I longed for ere I passed from earth. Yes; it is just as I thought it would be. I have a pleasant home here, and dear ones who have ministered to my soul until I feel I have grown strong and ready for active work. I send regards to each one. To one dear friend in Chelsea, whose kindly thoughts have been going out to me, I give my tenderest regards; I thank her, not only for the kind thought since I passed away, but also for the loving remembrance before I went from earth. And also to dear friends in Dorchester, who were so kind to me, I send my affectionate regards, and I assure them that I remember all they have done, and when they come to the spirit life I will try and help them, as I feel I have been helped by their influence and good deed. I also bring a loving greeting to all the mediums, whether I have ever known them or not.

JOHN CRIMMENS.

I have had a hard time to get here; it seems to me at least. I do not know how long it is since I went from earth, but it is a good bit of a while—some years; but I have not been very far from the earth, either, for many times I have been about one part or the other hoping to get a word through some such channel as this that would reach friends of mine in New Orleans. I heard that you held meetings here, and I have come time and again, hoping to get in a few words, but it was no use. Not that any one wished to bar me out but I could not take hold of the instrument and make it work to my satisfaction. At one time I was very near, and things were just right, and just as I got ready to say a word I had forgotten my name. Now, this is a very strange thing to say, but when I laid my hand on the lady's (Mrs. Longley's) shoulder and was just about to speak, I could not tell who I was, nor could I tell some other things I wished to say, so I stepped back and told the gentleman who has this place in charge what the trouble was, and he said: "Well, my friend, keep cool and tranquil, and in a little while all things will return again, and you will be able to express them if you desire to do so." Well I had not got out of the atmosphere of your office when it all came back to me. I came back to your home, and I shouted my name in various parts of your place, and I think you will find it recorded on your walls everywhere, for if thoughts are things, you all must have heard them. Well, I am here now, but I will not stay very long, for there are others here. I suppose they all want to say a word or two. I have friends in Louisiana, and especially in New Orleans. I am working for one of my friends there, and he is in trouble. Some one told me if I would control a medium and get a little message to him it would make things brighter, and it would also help me to come closer to my friend, and bring an influence which would be useful to him. I should be very glad to do that, and so I have come here, and hope he will hear of it and become interested. I am doing all I can to learn of this life, and to become educated, because time will be wasted if I do not. I will go now.

FLORENCE NEWTON.

With loving thought and tender sentiments I come to send greetings and messages of affection to dear ones in New York City. I know that it is far across the continent from your home, but love knows no barrier and spirit no distances. Space is annihilated when one from the higher life desires to send something to dear ones on the earth side. I wish to say to my sweet mother: "I have known all the good you have done; all the blessings you have wrought; not only for the little ones, but for those not of your own kin; for those who are in need of helpful service. I have felt that in you I am rich indeed, and that only the highest spiritual influences would be given to you from the world beyond. The dear ones with me join in kindly greeting, in tender, affectionate memory for you." I know that there have been hard and bitter trials, and that the way sometimes seemed long, when the shadows had fallen heavily, but this will not last, and good cheer will soon return, and a beautiful opening of the spirit life in the year that is to come, is hers. There will be even more of blessing, more of influence from above, and more of satisfaction, and opportunity for good works, than has been in the past. Dear father sends his blessing and love; he is happy and strong, trying to do a work that will be for the uplifting of human souls in need, and sending out an influence that will be felt, not only now, but in the coming time.

J. J. OWEN.

In the presence of the President of the N. S. A., I feel as an old soldier would feel in the presence of his superior officer, and who is surrounded on all sides by his comrades, and we are all soldiers in this cause of ours, and each one has a duty to perform; each of us has a post by which to stand; and it seems to me that we must all be united in order to form and to organize a power against the bigotry and prejudice of the world. I have been all this time, Mr. Chairman, since I went from the body, trying to get adjusted to the new conditions, and to rise up from the old elements of matter, and to prove superior to any association or psychological thought that might affect me as a spirit when coming back to earth. Not that I have been all the time hampered by material chains, but I feel that I have had need of this period of time to become in reality a spirit, independent of material life. It has been my pleasure to come in contact with high intelligences who are engaged in good and proper works, and who have been my associates, helping me to understand myself and life generally, and I am also pleased to say that my associations with them have been agreeable and of use. But yet, one who wishes to form ideas of the spirit and the public generally does not become freed easily from old conditions and elements of matter when he has passed out from the body, even if he is a Spiritualist and understands something of mediumship and the various conditions of the other life. Nor does one in a moment by dropping the cloak of physical flesh become transformed into an angel. He must work his way up by degrees, and must give his efforts in helpful service unto other lives, irrespective of consideration for his own comfort. Angelhood is developed from within. I am learning what I can. The thought has struck me to come to your circle and send a message of fraternal and kindly cheer to friends on earth to tell them I am at work for the cause. I had very strange experiences, some of them were known to my friends, others not. Some of them came within the last year or two of my life before I changed my body for a spiritual one while disease held me and would not set me free, and which was so chafing and so binding in all the elements of matter. These experiences have been of benefit to me, and I am glad that I had every one of them as I did. I am doing what I can for the cause, not as much in journalism as formerly, but in other lines. Spiritualism is all the time opening up new channels for communication and instruction; it appears in unexpected places, and brings consolation and comfort to every mourning heart; and, although Spiritualism has been persecuted it will not down, for it appears here and there and every where, even when misunderstood and

unexplained. So I am hopeful for the cause, but I want to see Spiritualists band themselves together, to become united and send out a power and a force for good in every department of life. I am glad that the N. S. A. is established, and am happy that I am privileged to come here when the president of that association is present, and to assure him and his co-workers that there is an intense interest in that association, and its work and progress in the spirit world. I believe from what I know that the organization will grow and live in spite of opposition and obstacles. I believe, my friend (speaking to Mr. Barrett), that the association will be a power, but we have to work for it, and you must take your part and hold on to the light that has been given to you. You are guided by higher forces, and there will certainly be success for you. An interest goes out from the spirit world on every hand that will be of usefulness in behalf of the N. S. A. I am glad, Mr. Chairman, that you have here in California an office where intelligent spirit messages are given, and which go forth to the world. I send my greetings to all friends in the Golden State, and I wish you, Mr. President of the N. S. A., all success in your work. Such grand souls as John Pierpont, W. E. Channing, Thomas Starr King, and a host of others, among them our great Henry Clay, join me in giving greetings.

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

I notice in the LIGHT OF TRUTH of April 11th a communication from Mrs. Haskell, of Menomonee. I can testify to the beauty of her mediumship, which I enjoyed many evenings while sitting in social converse. She was clairaudient; would give names as she heard them—not looking for money. She was a fine lady, very agreeable. I am so much pleased that you have secured Mrs. Longley for your paper. She gave communications for the *Banner* when last took it. She seems to have such a spiritual element about her that makes one feel good to read all she sends.

MRS. I. M. TEFET.

Downing, Wis.

A Plea for Spiritual Charity.

To the Editor of LIGHT OF TRUTH.

Emerson tells us that "our life is an apprenticeship to the truth; that around every circle another can be drawn; that there is no end in nature, but every end is a new beginning; that there is always another dawn risen on mid-noon, and under every deep a lower deep opens."

Are we keeping this truth in mind? Are our souls so highly tuned that we catch all thought the angel world presents? When new ideas come knocking at our doors do we say: "Enter and let me prove you worthy of my house or unworthy of it?" Or do we spitefully close the door on a face merely because it is strange? If that is our way we have not walked out of our little cells into the boundless field and nourishing sun-glow of God, but a little ray has driven its brightness into our petty cells and touched us with a hint of the glories without.

When I see Spiritualists disparaging each other, speaking of the "ignorant and stupid reincarnationists," "insane theories," "mere twaddle," "rubbish," "hypnotic suggestion," I fear that the old bigotries and gloomy chill of our dungeons are still about us, and henceforth let us make no boasts of our spirits emancipated until we can take all thought and every dogma offered to our acceptance and weigh them in the balance of a judgment undisturbed by any that may have preceded them. This and this alone is an emancipation and a grasp worthy the divine revelations which have come to us and laid their perfect balm on every ache of sorrow. In us no bigotry has any place and no intolerance can find excuse.

The Spiritualists who believe in reincarnation are many, and our brightest and best teachers advocate it. To us who believe, it is not a theory, but a fact proven as clearly as any our angel friends have given us. For myself, if my belief or rather knowledge of a former life on earth were taken from me, I should fall into the slough of

Materialism, for my proof of reincarnation is as strong as my proof of clairaudience and clairvoyance. It binds me to what I hold dearest on earth, makes me strong to bear the present and tints the future with rainbow lights of joy.

It is a question on which argument is useless. Like proof of spirit-return, each must have his own individual "tests." Until that is received let us hold ourselves receptive. Let us banish darkness from the chambers of our souls and admit the light from whatever source our God may touch with radiance. Let us repel all narrowness, allure all sweetness to dwell within us. So shall we rise to the blissful heights to which our revelations are always inviting and urging.

ABBIE F. WATKINS.

MATERIALIZATION.

To the Editor of LIGHT OF TRUTH.

This communication was refused print in local paper, it being considered a boom for some one in the line of Spiritualism. It is to be noticed, however, that our papers are not slow to boom anything that is in the line of old dogmas and old moss-grown and rotten theology. Just as sure as the searchlight of reason can be turned on the sombre shadows of error and superstition that have darkened and impeded the progress of mankind will be dispelled before the bright sunlight and unfoldment of truth. It is sad to know that so much of the press is subsidized in the interest of the few. This is in contradiction to the principle of the early press.

I remember the motto a paper published some years ago, which was:

"Then shall the press, the people's rights maintain,
Unawed by influence and unbribed by gain."

How different in these days when the greatest good of the greatest number is forgotten; when truth, justice, and humanity's good is lost sight of in the emulation and aggrandizement of the few.

As the LIGHT OF TRUTH is published in the interest of Spiritualism, and, therefore in line with truth and progress, I send it knowing it will be given attention:

REMARKABLE SPIRITUAL PHENOMENA.

A successful materializing seance was held at Mrs. Lizzie M. Watsons, 63 Silsbee street, Lynn, Mass., Tuesday evening, April 7th, under the direction of medium Palmer, of Boston.

There was no cabinet previously arranged, but simply a curtain placed across a corner of the room, small table within the enclosure, with instruments, such as a banjo, guitar, music box, bells, etc. The medium was upon the outside of the curtain with two of the audience holding his hands. The music played, and was later passed over the curtain. The small table came over into the laps of the audience. Spirit hands came through the curtain and could be clasped in warm embrace. Blank pieces paper were passed over, secured by spirit hands, and returned with messages and drawings, with the names of some dear friend. I, myself, secured a message from one who was near and dear to me, with a complete miniature drawing of the sea shore, light house, and coast in the vicinity of my nativity, with name attached.

It was, indeed, wonderful, and proof beyond doubt to those present of the existence of our friends after this earth life; that there is no death, and that spirits do communicate with friends upon this earth plane.

I wish to say I have long believed in the philosophy of Spiritualism, but have looked upon most of the so-called phenomena as frauds. This one was above deception, and is proof that where there is a counterfeit there must be a genuine.

I believe it possible for us to step out of the cellar or workshop of our every-day life and hold communion with the spirits of the departed, as the Scripture says, "With the spirits of the just made perfect."

N. PITMAN.

A man who accustoms himself to shrink from duty, willingly laying aside his own opinion to please, betrays his nature; he loses the light of life—his reasoning powers.

Entered the Postoffice at Cincinnati, O., as Second-Class Matter.)

LIGHT OF TRUTH,

Is issued every Saturday by

The Light of Truth Publishing Co.

C. C. STOWELL, Pres. and Managing Editor.
WILLARD J. HULL, MRS. M. T. LONGLEY,
and A. F. MELCHERS, Associate Editors.

ROOM 7, 512 RACE ST., CINCINNATI, O.

The LIGHT OF TRUTH can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

When the postoffice address of subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this office on Monday morning by 9 o'clock, as the LIGHT OF TRUTH goes to press at noon on that day.

Rejected MSS will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

*He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun.
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race.*
—JAMES RUSSELL LOWELL.

Spirit Communion the Master Chord of Human Progress.

High over all the reforms now agitating the world rests the fact of spirit communion and the ethical code accompanying that fact. The various avenues through which the leaders of men expect to reach a better estate for the body politic are all part and parcel of that order of time which constitutes the main factor of human progress and without which no stable improvement can come. Experience must be the school both in theory and practice, and when the lessons are learned there is always a shift toward something better. The plane upon which men in the aggregate think and move is determined by pre-existing causes for which the actors themselves are not responsible. The tide sets in by virtue of anterior and necessitous causes, and these are as fateful as though decreed by autocratic gods from whose edicts there is no human appeal. Thus the causes which at present indicate the inevitable single gold standard as our monetary system lie behind and independent of the supporters or opponents of the system and no recourse can be resorted to enhance or stay the tide now fully set in. The country must have this experience. The matter of ethics or expediency, likes and dislikes, has no place in the moving force carrying the country forward in the line of this system. When it shall have been tried the experience through which the people shall have passed will be carried over into some other system. It is largely hypnotic and the understanding of the subtle laws of hypnotism will do much in uncovering the secret forces of these great movements.

History, while a repetition of recurring periodicities, nevertheless teaches that the tide of progress always leaps higher than the work of its preceding epoch, thus burying deeper the weeds and rubbish of bygone days, but the great drawback, so far as sociological activities go, has been and is now the perverseness and selfishness of men which hinder them and those who follow from partaking of the finer forces accompanying the higher tide mark. These have to be outgrown and they are outgrown in the ratio that the consciousness of immortality becomes the prime motive force of human action. This consciousness involves the doom of rapacity and cruelty which in turn presages the downfall of the present

private competitive systems and inaugurates co-operation and amity. These principles can not become the master motives of human action until spirit communion becomes the cardinal factor of man's ethical conduct. It must ramify the consciousness and diffuse the complex affairs of society with the light and warmth of co-operative effort. The need of this spirit of truth is perceived in the present trend of Teuton, Gaul, and Saxon civilization. It is promaterialistic. Rapacity and selfishness are materialistic and they constitute the hypnosis of the world. They belong to the hyena in man. Amity and love are spiritual; they belong to the angel in man and any view of the reformatory forces of the world that does not take these qualities into consideration can not be right nor can it account for the causative and effective processes now at work in the line of human progress. Change and growth are the moods of nature and the modes by which natural forces work out in progressive development. Filth and fragrance are alike insuperable in the evolution of forms of life, and as it is easier to fall than to rise the struggle of man to attain the altruistic and co-operative in thought and project is marked by the costly experiences through which the races of the Western World are passing.

The spiritual philosophy, which is founded on a present conscious connection with angel life, is the silent appeal of man's better nature to the sordid and wasteful methods of his life. As all evil is due to undevelopment and misapplication, it is destined sooner or later to become developed and applied intelligently to the welfare of the consciousness of man. Consciousness of the imminence of the spirit world and the accountability of individual action before the bar of memory, the realization that the best in man has not been attained by a mode of life which places selfishness as the master motive, these will yet become the seed of a better growth. The reformer should not be impatient. Reforms move slowly and with exceedingly painful strides. It is only when the order of time decrees their acceptance that they leap into activity. Spiritualism is waiting the world's plodding movements. It is watching the devious paths of progress. It does not expect too much of poor human nature. The experience of the world will, in time, make Spiritualism the one grand necessity of civilization.

Remail this paper to some friend who may ask you what Spiritualism stands for.

And Still the Subscriptions Roll In.

There is a great deal to provoke mirth in the responses we are receiving to our machinery fund plan as set forth in these columns from time to time since last April. The idea was to give our subscribers a chance to put into practice by co-operative effort some of the teachings they have been listening to and applauding for the past forty years—many of them, and we begin to think that much of the interest manifested in co-operation is mere applause.

As is well known this paper is not run for profit. If it was, altogether different lines would be adopted. It is a co-operative effort, and while improvements have been made and deficiencies met without much help from our constituency still every subscriber

is regarded as a member of the family and constitutes a force in the sum total of co-operative effort. In order to carry out the plans and place the LIGHT OF TRUTH where it would command the attention of the great reading public and enable us to place spiritualistic literature in the hands of the masses, more machinery was required and we innocently and without guile embarked in the supposition that the Spiritualists of the country would be glad to have this very thing brought about, more especially as it would cost them nothing. We confess that it was a hazardous supposition on our part and are about ready to announce that we shall never commit the indiscretion again.

In conversation with a business man, a Spiritualist, the other day this project was brought up and discussed. The gentleman had just returned from a horse show matinee, where he had spent ten dollars for a private box for his family and friends, and he remarked that he thought the idea a very clever one indeed. He was asked if he would like to help it along by subscribing to the fund, and he replied: "Well, you see, it is just this way. I'm in business up to my neck and ears and have no time to read. I go to a materializing seance once a week, and my family take no interest. Of course they know Spiritualism is true and all that, but really, you see how it is, we have no time. I'd like to see the LIGHT OF TRUTH do well. I sent you twenty-five cents about two weeks ago to pay subscription for a poor aunt of mine over in Jersey. Did you get it?" We replied that had not come to hands as yet. "Oh, well, never mind, I sent it and that's all I know about it, but you see how it is: I really—I can't bother with it just now. Perhaps when you get the thing going I'll come in and help."

The woods are filled with this stripe of Spiritualists but they don't help us buy machinery. We are thinking of printing the names of towns and number of subscribers from each town, because we want to show the world the intense interest Spiritualists take in their cause. And we expect to make the Methodist Book Concern, which has been built up by Methodists, just howl with envy when they see the number of dollars that flow into this office from such towns as Buffalo, Cleveland, and Detroit; all the way from three to five dollars per town.

It is as laughable as Bill Nye's history of the United States.

But the LIGHT OF TRUTH will still shine for Spiritualism, and while the funny antics of some people are amusing, happily these do not comprise the great moving mass of upward thought and project. So that whatever levity is indulged in must not be taken seriously unless the coat fits. Fun, we know, is like hell, all right when poked at somebody else. It is only when poked at us that we feel serious.

THE plan of devoting week evening services to the phenomena and Sunday services to the philosophy of Spiritualism is finding favor generally. Those who are hungering for the phenomena will find it at any time, while Sunday attracts an element of idle curiosity which does not furnish the best of conditions. But being a day of rest and relaxation the public can better appreciate the teachings of Spiritualism on Sunday than any other day, and thus become interested in it from a standpoint that is conducive to a healthier growth than the strictly materialistic.

The Wonders of Electricity.

Progress in electrical science is demonstrated by the great Electrical Exposition in New York City. There can be seen wonders that would put to blush the old-fashioned Alladin and his lamp. The most utilitarian of all the exhibits is the cooking and heating apparatus in Mr. Edison's section. There can be seen in practical operation various culinary work and it is only a question of time when all well appointed homes will discard coal and oil for heating and illumination. All that will be required is a connection with an electrical circuit, then press a button and electricity will do the rest.

Mr. Edison exhibited his fluorescent screen, which is composed of tungstate of calcium crystals, in the presence of which anything of an opaque nature susceptible of penetration by the cathode rays becomes transparent, and the remark amongst the crowd, "Go upstairs and see your bones," became quite commonplace, and many hundreds of people have viewed parts of their own interior anatomy. A practical application of the X rays to surgery was made by bringing a wounded man who had been shot in the arm during a brawl into the presence of the light and a photograph taken of the injured arm. The hospital surgeons took the photograph and by it found the exact spot where the bullet had lodged and extracted it.

In view of these things of actual occurrence the reading of the "Arabian Nights" tales becomes nauseating. Indeed we are living in an age of wonders in which the God in man is becoming puissant. Before the marvels of our day the dreams and imaginings of the past pale into insignificance; and more is to come. All these steps are in the ascent of man up the mountain of life. The apex of that mountain is kissed by the angel world, and all the races of men are slowly looking up.

THE home circle is the great bulwark of Spiritualism. It always has been and always will be. The influence of the home is the nucleus around which revolve the life forces of society. The great dissemination of truth and knowledge of spirit communion is going on in the homes of Spiritualists and investigators. Not in high sounding titles, but in the silent forces back of and away from the noise of the world are to be found those graces which make the best Spiritualists. Soul drilling as a spectacle upon the public stage and the apishness of ecclesiastical funkeyism do not subserve the higher purposes of spiritual unfoldment. If one desires to know who are investigating Spiritualism an entree into some of the houses where Spiritualism is not made a commercial commodity, is requisite.

If Spiritualists who read the LIGHT OF TRUTH only realized what a power they had in the way of propagating the truths they love, there would be fewer copies of this paper stowed away in newspaper receptacles or adorning the walls back of kitchen stoves or sinks. Many Spiritualists are made and others set to thinking and investigating by the receipt of this paper from some friend.

The Reading (Pa.) Evening World, of the 13th inst., says: "One of the ablest exponents of Spiritualistic truth is the LIGHT OF TRUTH, a weekly periodical, full of bright, new, and suggestive thought relative to its special sphere. Published by the Light of Truth Publishing Co., Cincinnati, Ohio, at one dollar per annum."

Spiritual Illumination.

Who that is at all receptive to external influences and conditions, and we are at a loss to point out any individual who is not more or less swayed by circumstances or dependent upon environments, but who is at some time in life made conscious of the influence and potency of interior forces and elements of a psychical character?

Persons who are not highly perceptive in the spiritual nature wonder why, if Spiritualism is true, they can not be personally visited and influenced by their departed friends, and why a medium must be employed as an instrument of communication between them?

To our mind the great need of human lives in a search for spiritual wisdom and enlightenment is the cultivation of the gift of discernment. Every intelligent human has this gift, but in many it lies unnoticed—a buried talent that is of no service to its owner or to the world.

The sixth sense in mankind is that of perception. It belongs to the race at large and is not confined to only a few favored individuals. Yet only the few cultivate it or are aware of its powers and possibilities.

Thousands who are now ignorant of their own forces and talents, would learn of wondrous powers existing within their own souls, were they but to study themselves and carefully note the impulses and impressions that impinge upon them.

The power of discernment qualifies one, when exercised, to discriminate between the true and the false, between that which is instructive and that which is belittling. It enables one to grasp the situation in any important question or event, and to become master of affairs that would make him their slave were it not for his perceiving power. Nor are his conclusions reached by any slow process of reasoning, but in an instant by the unerring guide that can be trained to be a spiritual light in his path.

In connection with this gift of discernment there comes a helpful inspiration to the susceptible student of psychical things, in an illumination as from above, reaching his very soul life with penetrating luminosity. This interior light may be awakened by the force of his own spirit seeking from the very depths of his own selfhood. Or it may be let in upon him by wise and helpful intelligences who desire to flood his mind with a light that shall not only reveal himself to himself, but which, with its permeating force, will stimulate his own mentality into new activities of thought and quicken his own spirit into more rapid vibrations along lines of aspiration and power.

This spiritual illumination may be recognized by the sensitive who ponders over any question or theme of interest to humanity that is not made clear to the masses, and which yet holds valuable truths within its breast, when that subject is all at once revealed to his inner consciousness in unmistakable clearness and strength, as if by a flood of light being let in upon him.

Many a knotty question has been solved, many a problem unraveled, many a perplexing affair been adjusted, and many an abstract truth revealed to the satisfaction of doubting, anxious, or studious minds, after vainly seeking knowledge upon them by ordinary means, through this interior illumination of the subject after all effort to settle it had been abandoned, and the mind had become passive concerning it.

Spiritual Illumination is a great help to mental activity, soul growth, and to spiritual unfoldment, as the power of discernment is of great assistance to the human entity in every walk of life.

THERE is as much sense in killing a murderer as there is in punishing a thief by another theft. Two wrongs never make a right. That it vindicates the victim is an apology to ease the conscience. The victim is never asked. Few spirits would dare demand that kind of vindication, knowing that it places them on a level with their murderers. In like manner it places those mortals engaged in securing his execution on the same level, and often attracts the spirit of the murderer directly to the friends of the victim, if of the same revengeful nature, thereby shutting out the spirit of their loved one, much to the latter's sorrow. Those who still believe in capital punishment are so by slow mental vibration—not yet attuned to the highest pitch attainable—and still on the animal plane. A higher education is needed by such to understand the truth of this science.

CURRENT EVENTS.

According to a decision of the Supreme Court of Georgia, an Adventist may labor on Sunday in that State just as well as a Presbyterian minister's cook. A dispatch from Atlanta, Ga., says: "E. C. Keck and W. A. McCutcheon, Seventh-Day Adventists, were arrested in Gainesville for working on Sunday on some benches in their church. They were fined by the Mayor of Gainesville; appealed to the Superior Court, which sustained the Mayor, and then appealed to the State Supreme Court, which reversed the decision of the Court below, ruling that the city has no right to enact an ordinance against labor on the Sabbath day."

In a New York City court a bicyclist was fined \$50 for fast riding. While pedestrians still have rights, his fine is enormous, considering the offense by comparison with others. If the young man be poor and can not pay it, he may have to serve a four-months workhouse time—just enough to make a criminal of him—while real crime goes unpunished in that great city, especially among a class who delight in punishing innocence when the slightest opportunity presents. It is a travesty on justice to permit bribe-takers, boodlers, and jobbers to govern and sentence the citizens whose taxes, direct and indirect, support them. But some day the people will awaken to a realization of the grind they are undergoing, and surprise parties will be plentiful.

The "goldbugs" and "silverites" are still very warm in their arguments to prove themselves on the right side. The former say that free coinage of silver means a depreciation of all values 50 percent, because all the world over our present silver dollar is only worth fifty one cents as metal, and a free coinage act means to make the silver dollar worth 100 cents by law, which will also privilege every foreigner to dump his silver bullion or cheap coin into our mints, and obtain 100 cents for every 51. The silverites, however, declare that by the free coinage act, silver as a metal will increase in value accordingly—not only in this country, but all over the world, and would help ninety poor men where it would injure only ten rich men. The logic of both sides is right, but the principle of a free people should always be to serve the will of the majority—the greatest good to the greatest number. If nine men can be made happy at the sacrifice of one, let it be done. After all, that one will only lose one half of his values, and this is only in theory; but "half o' loaf is better than none," for it will be none if present conditions continue. But the producer and laboring man must unite to effect a change. Plutocracy is safe as long as the former are divided on economic questions, or continue to vote the old ticket.

Mrs. M. E. Williams and Her Work.

Having been so frequent an attendant at Mrs. Williams' seances during the past winter, I feel myself in a position to judge of the invaluable results which are crowning her labors in the cause of Spiritualism.

The full extent of these can be fully appreciated only by those who have been most constant in their attendance at her circles. Herein is demonstrated a fact most wholesome, and worthy of consideration. Did Spiritualists in general but realize the importance and necessity of a persistent and systematic method of investigation, the results obtained would be of a more determinate and satisfactory character. It would be well for them to centralize their magnetism in one quarter, be that where it may, and thereby conserve their forces to the better use of the spirit workers until a condition of harmony has been firmly established. They who rush hither and yon in a quest for—they know not what, will find the subtle laws of Spiritism rather an elusive quantity.

I have, therefore, noted with satisfaction the number of regular attendants who sit in her circles, and this, to a great extent, accounts for the marvelous results which have been vouchsafed through her instrumentality. Her seances this past winter have been characterized by so many remarkable manifestations of spirit power that one can only wonder to what limits her mediumship, in its ever growing development, will yet attain. This can be only partially accounted for in the excellent conditions which are ever maintained through the careful exclusion of that discordant element which jars upon the harmony so essential to good phenomena.

Honest skepticism is cordially welcomed here, but the marvel hunter, with his shallow curiosity and his bigoted preconceptions, must learn his A, B, C elsewhere. The cause, as well as the interests of her patrons, are thus subserved, with the result that her mediumship is not hindered in the plentitude of its powers.

It would be a limitless task to attempt a summary of the marvels which have been and are occurring in her parlors. These have been of the most convincing character, and many are the seekers who have not sought in vain. Messages from loved ones have dispelled the doubts of many an anxious mind, and soothed the grief which welled strong in their hearts. Neither has this been at the neglect of the more abstruse problems in the philosophy of life, for the development of the individual is the great desideratum for which her guides and their co-workers are ever striving, the gist of their teaching being that, as one cannot assimilate beyond one's capacity, so must the receptivity be enlarged, amplified, broadened, that in the awakening of his intuition, the quickening of his spirituality, he might the better comprehend the wonderful results evolved from this laboratory of the higher nature, where neither crucible nor cucurbit are needed in the manipulation of the spirit essences, but a sublimated and more ethereal process is the dominant factor in manifestation.

In this, her cabinet has been indeed a school of the higher philosophy, where the lessons of the spirit are held as of equal value with the objective evidence of immortality. To the earnest seeker no tedious curriculum is necessary as a means to comprehend these truths; but the bigot, who has placed upon himself an inhibition to his own advancement, must needs divest himself of the prejudice which hangs suspended over his spiritual vision, before the light of the intuition inherent within him can hope to assert its prerogative. The student of psychic phenomena who utilizes the repelling forces of intolerance, and bigotry, and skepticism as a means of investigation, will find himself wrecked upon the rock of his own positivism. Intuition is the divine essence of humility, and "except ye become as little children, ye cannot enter into the kingdom of heaven (truth)."

Spiritualists visiting the metropolis will be glad to learn that she will hold Sunday evening seances throughout the summer.

JOHN HAZELRIGG.

Fits Cured

From U.S. Journal of Medicine, Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing.

We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address Prof. W. H. PEEKE, 4 Cedar St., New York.

Workers in the Vineyard,

By Mrs. Julia Schlesinger, of San Francisco, and best known to the large majority of Spiritualists in this country as editor of the *Carrier Dove* (now suspended) is a review of the progress of Spiritualism since its birth. It is a large-sized volume of over 300 pages, and made especially prominent by its biographical sketches of spiritualistic mediums and speakers, with photo-engravings accompanying them.

Among the latter we find interesting sketches of Dr. E. D. Babbitt, Dr. J. R. Buchanan, J. C. Bundy, J. G. Clarke, Dr. Dean Clarke, Wm. Emmette Coleman, Chas. Dawbarn, C. H. Foster, Walter Howell, Moses and Mattie Hull, Mrs. F. A. Logan, Mr. and Mrs. Longley, Prof. J. S. Loveland, J. J. Morse, Dr. J. M. Peebles, Dr. N. F. Ravlin, Mr. and Mrs. Schlesinger, Lois Walbrook, Mrs. Elizabeth Lowe Watson, Mrs. Maggie Waite, Mrs. Steelman Mitchell, Herman Snow, Dr. W. M. Forster, Bishop Beale, W. C. Bowman, Lida B. Browne, Addie L. Ballou, Hon. J. A. Collins, Mrs. Georgia Cooley, Mrs. S. Cowell, F. A. Davis, Mrs. Esther Dye, S. D. Dye, Edward Fair, Ernest S. Green, G. H. Hawes, Mrs. M. J. Hendee Rogers, J. H. Liening, Anna D. Loucks, E. D. Lunt, Mrs. and Wm. MacMeekin, Eudora B. Marcen, A. W. Pratt, J. W. Reynolds, Mary Dana Shindler, Mrs. P. W. Stevens, Dr. F. C. Treadwell, Mrs. S. B. Whitehead, Amanda D. Wiggins, and S. J. Wooley.

Besides these, there are many worthy articles on Spiritualism and mediumship, some choice poems, and an interesting miscellany. Price \$2.50. For sale here.

Buffalo, N. Y.

Capt. William F. Davis passed the boundary line between the here and the hereafter January 22nd, 1896.

A staunch Spiritualist for many years, with perfect confidence in the knowledge obtained by investigation, he was always ready, in season and out, to "preach the gospel" in his own way, and his two boats, the Robt. G. Ingersol and the Agnostic, running on the canal between Buffalo and Brooklyn, were the scenes of many a discussion of his favorite theme, and many a seed has thus sown in the minds of men still in bondage to old superstition, whose harvest remains to be garnered after the sower has passed on to new fields and different conditions.

He had a wide circle of friends, who recall his quaint sayings with the touch of sadness caused by the separation of the physical, but yet rejoice with the assurance which comes from him that "all is well; the golden light of the new day is more glorious than I anticipated."

Almost sixty years he sojourned here, then took his flight to brighter realms, and now awaits the coming of his loved ones.

UNITY.

Ninety Percent

Of all the people need to take a course of Hood's Sarsaparilla at this season to prevent that run-down and debilitated condition which invites disease. The money invested in half a dozen bottles of Hood's Sarsaparilla will come back with large returns in the health and vigor of body and strength of nerves.

Hood's Pills are easy to buy, easy to take, easy to operate. Cure all liver ills. 25c.

MISCELLANEOUS.

Written for the LIGHT OF TRUTH.

Our Vital Body and Its Bio-Metric Energy.*

The Double—Odic Rays—Attraction and Repulsion—Exteriorized Sensibility, Etc.

DR. BARADUC, OF PARIS, FRANCE.

[Reviewed with Notes by "Quonator Vitae."]

Modern science is setting forth on the conquest of the invisible. Tesla and Crookes have demonstrated the existence of unknown realms of being in our universe, by chaining vibrations which pass unperceived through our organisms into the service of specially adjusted apparatus. Roentgen makes the photographic plate reveal the fact that the ultra-violet rays of the spectrum pass unimpeded through solid bodies. De Rochas demonstrates that the human "double," constituted of "exteriorized sensibility," possesses the same faculty. But the identity of the rays emanating from the sun, with those radiated from the human aura, as taught by Heichenbach under the term "odic rays," has yet to be rediscovered by our modern scientific authorities.

Meanwhile another French scientist, Dr. Baraduc, now demonstrates that this "exteriorized sensibility," which constitutes the human "double," and which Dr. Rochas has shown to be self-luminous, consists of vitality, which carries attractive and repulsive energy, and which the operator receives from the universal or cosmic vitality, accumulates, condenses, transmutes, and exteriorizes as human and psychic vitality, and transfers to the subject, thereby intensifying the vital tension of the latter, and permitting a portion of his vitality to be exteriorized in the form of his double. The same law must apply also with regard to the process by which the doubles of disembodied spirits are exteriorized and projected to the intra-normal earth plane.

By the use of a bio meter with recording-dial, he has measured the fluctuations which occur in the operator and in the subject respectively as regards the mediated currents, and shows coincidentally that the former loses while the latter gains in vital intensity during such experiments.

He demonstrates that man is related to the universal by a dual process, by a permanent current of influx and efflux, or attraction and repulsion; and as the efflux carries intelligence—i. e., mental suggestion, with the transference of psychic vitality, which may also entail a temperamental and even organic modification in the subject, it follows that the universal vitality from which the efflux is primarily attracted as influx, is also intelligent or conscious. Consequently it follows that both vitality and intelligence are inherent in the universal vitality from which man's vitality is mediated.

But while man attracts and absorbs the universal as a "common element," he radiates it in a dual form or mode—as vital force and as psychic force, and the manner by which the discharging of this common element into a dual mode, or into two currents, vital and psychic, is accomplished within man's organism as described by Dr. Baraduc, and which he defines as an "involution" into the chemico-sanguine nutrition, and "evolution" therefrom through the dual nervous system, into psychic force, reminds one of the teachings of a certain school of alchemists, and will be interesting reading for the students of that school.

He divides man into four planes or functional centers, which he describes as generative; gastric or instinctual or automatic and vegetative; pneumatic; and psychic; and shows that these are united and unified by the descending cerebro-spinal and the re-ascending sympathetic and ganglionic nervous systems, which meet and interact in four interrelating ganglionic plexi (or connecting relays), furnishing the necessary specialized vitality to these respective planes or functional centers in man's organism.

He illustrates experimentally that sensibility (i. e., vitality) exteriorized from these four centers, or planes, in man's organism, carries qualities or properties according to the respective center from which it emanates, and produces distinctive effects on other sensitives, when brought into relation (reaction) with them.

By this process of sublimation or distillation within man's organism, vitality which inflows into him as a common or unified element, is discretized into vital force and into psychic force, which are found to radiate from man's right and left hand respectively.

Cabalists will notice the identity between these four planes or centers in man's organism, unified by a descending and re-ascending circuit of vitality, with the four planes of Anshah, Yetzirah, Briah, and Atziluth, which are constituted by the "River of Life" descending from Supernal Eden, which traverses and unites them, and which, flowing through man, divides in him into four planes, or branches, or elements.

Further the identity will be observed of this process in the microcosm, with the life process or process of becoming in the microcosmic circuit, in which the life current descends and re-ascends through four planes, flowing through self-conscious converting relays (i. e., selves), who constitute plexi or links by and through whom each plane is interrelated in discretized continuity.

So also does the fact that we find the life circuit in the microcosm flows between the two poles, representing thought and love, within separate selves, illustrate the same law or process as it occurs in the macrocosmic circuit which flows between the two poles—positive and negative, or masculine and feminine, of the dual selves who are divided in space.

This microcosmic circuit of becoming, or proceeding and returning through the four macrocosmic planes of being, is represented, it will be seen, in the microcosm by the flux of the blood or vehicle of vitality, which proceeds from the heart, or center, to the circumference of the organism or system, and back again to the center, mediating vitality to and through all the units or cells in its course.

Again, the particular life chain or current or hierarchy to which we pertain, is microcosmically represented in our organisms by the descending and re-ascending cerebro-spinal and sympathetic ganglionic nerve systems or currents. Thus is illustrated also the universality of law, or that there is no law in the partial and subordinate which is not first in its transcendent and supreme—which is not, indeed, that universal process in it.

The flux of vitality through the organism in the form of the blood circulation from the heart to the periphery, and back again to the center, is the microcosmic representation of a similar stream or current of vitality which flows from the sun through our solar system, and back again to its center, and from which planets absorb vitality, even as the organism does from the blood, but which zodiacal stream scientists have not yet discovered.

Again, the aura radiating from man, of which Dr. Rochas and Dr. Baraduc have now experimentally demonstrated the existence, is a microcosmic representation, in subordinated mode, of the same law which is macrocosmically and transcendently illustrated in the sun's rays. The identity of the human "odic rays" of Heichenbach and of Dr. Rochas' "exteriorized sensibility," and of Baraduc's "vital rays," which transverse solids, with the Roentgen rays of the solar spectrum, is therefore not difficult to conceive of. The human radiation has already been shown to be luminous and multi-colored; it is now shown to carry polarity, to be vital, and to carry thought and sensation. In speaking of the human "spectrum of consciousness," Mr. F. W. Myers will probably be found to have been a precursor in using a term which has a more extended applicability than he perhaps conceived of.

From 300 cases observed and classified by Dr. Baraduc, he concludes that of three units of universal vital force attracted and absorbed by man, two are retained and organized as our vital body or soul, while one is exteriorized and returns to the universal, carrying some of our human quality with it. Our individual "sum" may be said to be

those two units which are retained as reserves and not exteriorized.

The two movements of nutritive and psychical activity above referred to vary in their relative proportions in every individual. In some few cases they are equilibrated, but in most there is an excess in either of the two directions. These variations are indicated by the movement of the needles of the bio meters, which show the difference between the vital and psychic, or right and left hand, radiations respectively, which differ in rapidity, in regularity, and in intensity with different individuals, thus giving a vital temperamental formula for each person, and which, in the 300 cases referred to, have been arranged into seventeen classes.

This formula is shown by the biometer, to many from day to day with the same individual, according to his state, and, indeed, according to his passing moods.

Using the indications thus afforded, Dr. Baraduc has instituted a system of treatment, in which electro-therapeutics is combined with "suggestion," or transference of psychic vitality, and brought to bear upon the activity of any of the four vital centers already referred to, which may have fallen below or exceeded its relative normal activity. He presents some interesting suggestions with regard to hysteria as being the effect of a disturbance in the relative activities of these four vital centers and their interactions on each other, and of their possible invasion into each other's domain.

Referring to the circuit of vitality through the cerebro-spinal and sympathetic ganglionic nerve systems, he says that vitality acts through the center of the cells of our organisms, and attracts there the elements required from the blood. In this he confirms the microscopically discovered law of karyokinesis, as taught in modern histology. And this again illustrates the law by which the organism, acting from the center (heart), attracts vitality from the universal, and as the solar system does through the sun. He presents each cell as constituting a triune unity of a psychic or spiritual nucleus, a vital or soul body which intervenes between this and the material body. The organism itself again resumes this law synthetically. Cabalists will recognize the identity of this presentation with their Neschamah, Ruach, and Nephesh principles. Dr. Baraduc's work includes some curious diagrams bearing on these questions, which fringe on the domain of occultism.

A fact which will specially interest readers of this journal is, that he shows mesmerization or suggestion carries with it a transference of the vitality of the operator, entailing a loss to him (which, however, he compensates himself for by re-attracting from the universal vital force), and assimilation by the subject of some of the operator's vitality. There is consequently a fusion or coalescing between the two, which fact should not be lost sight of in mesmeric experiments. But such reaction presupposes consonance between operator and subject.

Telepathy, he says, is effected by exteriorization of psychic vitality, and a connection with the subject by means of a vital current or connecting line; but also implies union or consonance of temporary disposition, or identity of vibration, and fusion between the transmitter and receiver.

While the radiation from a normal average person deflects the needle only very slowly and slightly, that of an entranced medium is found to throw it into violent oscillations. Professor Richet tested Eusapia Paladino, while entranced, with these instruments, and told Dr. Baraduc that the needles flew wildly backwards and forwards when her fingers approached them. This fact confirms that the medium is a recipient of a mediated vital circuit, by which her own vital tension is stimulated and trance induced, as in mesmeric experiments.

Dr. Baraduc states that the vital force, the existence of which he claims priority in demonstrating, is distinguishable from the known cosmic forces of light, heat, electricity, and magnetism, by the fact that while all of these attract the needles and retain them in stability, vital force both attracts and repels the needles, and in varying intensities. He claims that while Mesmer and Heichenbach had experimented with, and Crookes had measured our

psychic radiation, he has established the fact that we emit a vital radiation as well; or, in other words, that we radiate two distinct energies, which carry attraction and repulsion.

Dr. Baraduc will shortly publish another volume, which will include photographs of the vital force radiated from the right hand and of the psychic force radiated from the left hand. The two show quite distinctive effects or modes. That of the right hand produces an effect somewhat similar to the impressions which would be produced by a ball storm, varying with different people, while that of the left hand produces wavelike undulations. The contemplation of these photographs raises the suggestion in one's mind, that vital force may be continuous in its mode of flux, while its transmuted form of psychic force induced within us may be undulating or alternating in its mode of flux. If this were so, it would almost infer that we present some similarity to those electrical apparatus which acted upon by the reception, or inflow and outflow, of a continuous primary current, induce undulating or alternating secondary currents. Some of the finest electrical apparatus recently produced have been based upon this principle, and it may be noted that by the introduction of a condensing and converting relay into such apparatus, the secondary currents are duplexed, and in inverse directions, again representing the descending and re-ascending flux, or universal dual process. Is man the continuous or primary current would appear to be constituted by the circulation of vitality, attracted from the universal vitality, in the blood. The brain apparently fills the functions of a conscious induction coil, and the primary vital current in the blood, is flowing through the brain, appears to induce a secondary and duplex current in inverse directions, through the sensor motor nerves, while the ganglions situated along the spine appear to act as supplementary condensing relays, which transmute those currents again, and furnish the necessary specialized vitality for the supply of the sympathetic, nutritive, and vegetative systems, etc., while the four plexi interrelate the four functional centers referred to with each other.

It is well known that a primary current, if passed through an induction coil, converts this into a magnet, and induces a magnetic radiation or current. Telegraphic instruments are constructed on that principle. Heichenbach's and Dr. Rochas' sensitives have seen radiation emanating from the poles of magnets, as red and blue respectively. They have also seen the human aura, or "exteriorized vital sensibility," as generally red (negative) at the right side, and blue (positive) at the left. A magnetic current is undulatory; the human psychic radiation has also been shown to be so. The human radiations have been shown to attract and repulse. The bearing and applicability of the term "magnetism" to the human radiation or aura is therefore very patent.

We would, in fact, appear to be condensing and inducing relays, in which the universal or primary vitality induces secondary or psychic currents. But instead of being mechanical instruments, we are self-conscious instruments, and consciously participate in the process of explicating or exteriorizing the content implicit in the universal vitality, as it mediates itself through us.

The X Ray.

The Roentgen rays of sunlight should be sought, Prof. Lodge recommends, from the tops of high mountains, because the atmosphere is equivalent to two feet of mercury, and must entirely screen these rays from lower levels. Alpine tourists have often reported as unaccountable fogging of plates. A medical paper reports a case of the rays on the skin, long experimenting producing an effect resembling sunburn.

Low-level bridges have been found advisable on Queensland rivers subject to severe floods. The cost of high-level bridges is excessive, those of moderate height are very liable to be carried away, while the low-level ones are submerged before logs and driftwood are brought down in considerable quantities, so that the dangerous debris passes harmlessly over.

We do not hold ourselves responsible for the ideas expressed under this caption; and, having invited advocates of Theosophy to a hearing, we believe counter-arguments to be out of order during the interval—unless in the form of higher truths that speak for themselves, the only true method of elevating one's own cause—and written for our other department without reference to this.—Eds.

The Phenomena of Theosophy

When Theosophy was started there is no authoritative record, but it surely antedates Jesus of Nazareth more than 2,000 years in Hindustan and among Aryan races, according to Moshelm and Hurd. Neither of these authorities gives it the notice its importance deserves. One traces it back to the Yogis, a very ancient sect in Persia, and the other regards it as the religion of the primitive East Indian. Its psychological data have always remained a mystery to scientific men, even to those who most freely admit the genuineness of its inexplicable phenomena, but to the adept the matter appears simple enough. He does not regard it from the scientific point of observation, but simply as a devotee. A mahatma or teacher has told him that certain acts will produce the definite results described. Finding the effect as stated, he cares little for the cause.

Whatever may have been the course adopted by Mme. Blavatsky, Mr. Judge, or any modern leader in the cult, it is known that the ancient mahatmas in India gave their whole lives and all their energies to the development of its secret power. A chela or student withdrew from the world, and immured himself in a cave or cloister for years, denying himself many necessities of life, knowing nothing of pleasure, of learning, of books, of his fellow men. In this seclusion he subjected himself to a regimen of greater severity than that imposed upon the criminal prisoners in any land; disciplined both mind and body by rigid self-denial; resisted hunger, cold, and pain, not counting them as privation, but as valuable lessons; even defied the last enemy of mortal man, grim death.

How could these things become possible to a race so outworn? It should be remembered that 3,000 years ago the Indo-Europeans were renowned for strength and endurance, and their virility was illustrated in the many great armies they vanquished. They were lauded to harshness before ethics claimed any considerable attention from their teachers, and contempt for suffering was their most prominent characteristic. Part of their early religious experience was in simulation of death and the resurrection, and the Oriental Theosophist still adheres to this practice. Some are actually buried in the earth for a week, a month even, and there are cases on record in which entombment continued forty days, at the end of which time the devotee was resurrected, and in half an hour completely resuscitated. This is difficult to believe, but the fact has been witnessed and avouched by intelligent travelers from our own and nearly every civilized country.

The following incident was related by Captain Deming, of the English army:

"It was said a man had been revived after lying in a frozen condition for seven or eight hours upon the Himalayas. I reported this to Dr. Cross, who said he would give £10 to witness such a case. Feeling ready to contribute half as much from my own pocket to the cause of science, I told an adept in Buddhism that £15 would be paid for a thoroughly frozen Hindu after resuscitation, and he offered himself as a willing victim. He was frozen to a state of unconsciousness, and remained so five hours, with flesh discolored by the extreme cold, when Dr. Cross became alarmed, and ordered the adoption of means for his recovery. An application of cold water to the body brought on vivid flushings, and soon feeble pulse beats were discernible. Then warm water was applied to the whole body, and napkins soaked with hot water were placed upon the head and chest. Melted butter was fed to him, sparingly at first, but after a time all he would take. In two hours he was fully recovered, well as ever, and richer by £15. "Cross consulted some eminent fakirs, and became convinced that they

he had met in England or France. They knew quite positively how far the nerve forces might be disorganized before permanent dissolution would supervene, and it was doubtless due to faithful discipline that the East Indian was enabled to preserve the equilibrium of these forces under circumstances which in any other people would destroy their efficiency. This knowledge, no doubt, was due to their various and constant essays in experimental ethics, at the foundation of Theosophy and Buddhism."—*Enquirer*.

Written for the LIGHT OF TRUTH.

Sense Vibration—Every Man His Own Medium.

ARTHUR F. MILTON.

All nature vibrates; every living object vibrates, and every human organ depends on vibration for its existence—its functional exercise. The senses constitute this vibratory action. Seeing, hearing, smelling, tasting, feeling are modes of vibration, and are wave-like in motion. Every sense has so many vibrations per second, and every object in nature that accords with it in equal vibration may be seen, heard, smelt, tasted, or felt. Anything beyond or below our normal vibratory action has no existence for us, unless we decrease or increase it by artificial means, or by supernormal development.

The microscope, audiphone, and telescope are aids to the eye and ear. To taste, smell, or feel beyond the normal, no artificial means have yet been discovered. But we have the supernormal or spiritual, which is attained by development. In this we reach a higher vibration than the ordinary and see, hear, feel, taste, and smell beyond the material. When they reach this condition they are called clairvoyance, clairaudience, and clairsentience (sensitive-ness), while the other two have not yet been named, though much in use by mediums—the spiritual taste being especially valuable in diagnosing disease, as it often indicates the medicines needed by the patient, and the higher vibration of the olfactory nerves betray the interior or secret nature of the individual, whether good or bad, and are pleasing or disagreeable according to quality or the aural ingredients of the person analyzed or diagnosed in this manner.

Clairvoyance penetrates the material veil, and in addition to seeing the interior organs as seen by the X-ray, it vibrates even higher and in unison with the unseen or spirit world, beholding its inhabitants and scenes. Clairaudience hears the voices of spirits; the music of the spheres, and other sounds not audible to the material sense of hearing.

The spiritual sense of feeling is, perhaps, the most useful to the possessor, in that it also betrays the nature of objects as well as the characteristics of spirits and mortals. Through sensitiveness we read the past, present, and future of all living things—clear and lucid according to mental training, physical purity, moral perception, and power of penetration through the sixth sense of intuition (and which latter is perfected according to the supernormal vibratory action of the sympathetic nature or the will, and the will is only potent in comparison to the degree of the mental controlling the physical or animal nature of the individual.) In this manner man may prove to himself the existence of a higher world, and become, by self-culture, his own medium.

The Earth's Velocity.

Everybody knows that the earth makes one complete revolution on its axis once in each twenty-four hours. But few, however, have any idea of the high rate of speed at which such an immense ball must turn in order to accomplish the feat of making one revolution in a day and night. The earth, in making one complete revolution in the short space of twenty-four hours, must turn with a velocity almost equal to that of a cannon ball; in short, its rate of speed at the equator is exactly 1,507 feet per second. This is equal to a mile every three and six tenths seconds—seventeen miles a minute.

My mother, 'twas my girlhood's grief,
When first I wept for thee;
I missed my pillow on thy breast,
My altar at thy knee.
I trembled when the darkness came—
Scarcely knowing it was death—
That quenched the light within our home
And stopped thy feeble breath.

My mother, 'tis the grief of years,
That I still mourn for thee,
And yet thy love, a heavenly ray,
I know now guides me free;
Thou knowest the mystery of life,
And thou hast passed through death,
And heaven so long has been thy home—
I am so far beneath.

And yet the spirit ladder stands
For min' astringe ones to climb,
And brings them often to my side,
And links my soul to thine;
And spirits clasp my hand in theirs,
And spirits touch my brow.
Oh, who can doubt they come and go?
I know them near me now.

For all the years have come and gone,
And silver touched my hair,
Yet still the day that thou didst leave,
My mother, sweet and fair,
Is set aside as my first grief;
I pray to be like thee.
O spirits, come and help me now,
Worthy and pure to be.

Mountain Mystery in Arizona

For the last half century the American residents of Tucson, Arizona, have been trying to solve the mystery of what appears to be a hole through a mountain peak in sight of the town. In the clear air it looks to be only a short distance away, when in reality it is at least forty miles. The earliest residents noticed the phenomenon, and the only difficulty which lay in the way of finding out just what it was, was the fact that it was inaccessible; and when they came anywhere near the spot, the hole disappeared from sight. In fact, it can be seen only from within a few miles of Tucson; and this has led many people to believe that it is not a hole at all.

By the aid of a good marine telescope the mountain can be brought to within a few miles, but not near enough to tell the exact nature of the rock formation. A first peep through the glass would lead one to believe that there is no mystery about it. The hole appears as plain as possible; but several days' study of the spot will develop the fact that the hole does not always look the same. Many days when the sky is dark behind the mountain, the hole will appear a brilliant white, like a snow drift; and on days when the sky is blue, it will often look so dark as to be almost invisible. These facts have led many to think that it is an immense piece of mica lying with its polished surface toward the sky, and reflecting the cloud formations of another part of the horizon, instead of being the light seen through a hole. Viewed with the naked eye, the hole simply appears as a white spot; but the telescope reveals pine trees and other details, although very indistinctly.

The range of mountains in which the strange peak can be seen is known as the Catalinas; and numerous parties have made the attempt to climb it; but all have failed on account of the steep and rugged precipices in the vicinity.—*True Flag*.

Electrical Energy From Coal.

Engines, boilers, and dynamos are to be things of the past, for electrical energy has been derived directly from coal.

The cost will be only about one-tenth of that of the present method. Dr. Wm. W. Jaques, an electrician and chemist, of Boston, is the discoverer. In an application for a patent he says: "I have discovered that if oxygen, whether pure or diluted as in the air, be caused to combine with carbon or carbonaceous materials, not directly, as in combustion, but through an intervening electrolyte, the potential energy of the carbon may be converted directly into electrical energy instead of into heat."

To the Editor of LIGHT OF TRUTH.

A seance was given at our house, 25 Shelby street, Indianapolis, Indiana, by the well-known materializing medium, E. C. Wigans. He was placed under test conditions; sewed in a chair, and his hands filled with oat-meal. The sitters were our neighbors and friends—church members, investigators, and skeptics.

After the usual music, and almost instantly after our leaving him in a tightly sealed room, a lovely female form appeared at the curtain, looked about a few moments, and vanished. Then the celebrated Jimmy Bunnell came out, warmly greeted his aunt, Mrs. Whittleroy, who was in the circle, then proceeded to show us how the beautiful lace is made that the spirits are often draped with. Some will say "Slight of hand," but as his arms were bare, and he showed us that his hands were entirely empty, if it was a trick it was a dandy. Many forms, male and female, tall and short, old and young, obese and slender, appeared, and were recognized by the sitters. But the event of the evening was the pulling aside of curtains by "Jimmy," and turning on a full light, when Mr. Wigans was plainly seen by all, just as we had left him, sewed in his chair, a beautiful spirit bending over him, and one at his side, who came out and sat with us in the circle. It is not often that more than one spirit appears at a time; but there were three, and the medium in full view at the same time. Then a very tall lady with a baby in her arms appeared, and spoke to us. Then two lovely ladies, one much taller than the other, with their arms about each other, came, and were recognized as the two wives of one of the sitters, showing there is no jealousy over there.

N. A. SECREST.

Aphorisms in Ethics.

J. D. CROCKER.

Activity of the mind enlarges the soul; so are our physical natures developed and kept strong and useful by constant exercise.

Thoughts intermarry and beget—this is spirit life. In this interchange, or union, there is a most holy joy.

"A thing of beauty is a joy forever," some one has said. I suppose he, or she, must have reference to natural things, like flowers, trees and animals—including humanity, a remnant of which we honor with the names of men and women; not the artificial make-up, called ladies and gentlemen—trained-up, ungraceful things that strut and stare with a show of wisdom, but empty as air, and flavorless as the fruit of the Dead Sea; a stumbling-block to true progress; things that fools envy, and true men and women detest.

Many that are married counterbalance with similar deeds any irregularities on the other side, and seem to run for a time without much jarring; but they soon tire, and share together their inevitable bed of thorns.

Spirits are first in existence; then they clothe themselves with armor best fitted for the conflict in which they are to engage, changing from life to life to keep pace with their growth and refinement.

The fire of affliction only consumes the refuse of needless passions; but the flame thereof lights up the soul wonderfully, so that we no more feel our way, but behold our shining path of duty, and are happy.

Disembodied souls (or spirits) are not a force in this present life—except through the faculties of some one in the body; both good and bad spirits work in the same way. "Watch and pray."

AND ANOTHER.

To the Editor of the LIGHT OF TRUTH.

Let me congratulate you on your new dress for the LIGHT OF TRUTH. It is worthy of the contents. I have liked your paper since the first copy I saw of it. May your shadow never grow bigger, but forever less and less as your Light increases; till all is Light. Fraternally,
SOLON LAUER.

Newport, Ky.

The Ladies' Progressive Aid met at Mrs. Anna E. Thomas, last Thursday with good attendance, Mrs. Banderman in the chair.

After business Mrs. Thomas held a dark circle, and one not to be soon forgotten. Mrs. Thomas is now giving public seances on Monday, Wednesday, and Tuesdays.

The Ladies' Aid will meet at Mrs. Banderman's, 111 West Tenth Street. Entertainment next Wednesday evening at Hayman's Hall, Fifth and Monmouth streets, Newport. Good musical talent has been engaged. Admission 15 cents. H. NERI, Sec'y.

Services at Hyman's Hall Wednesday evening last were noted. The lecture delivered by Mr. Galvin to an intelligent audience was full of thought. The main one was that self-sacrifice is the law everywhere. Bro. M. Miller gave some good tests. Mr. Galvin then called on the strangers to make themselves known. His tests and readings were something wonderful. One gentleman had attended circles and meetings for nearly thirty years, but had never received anything in public before. A lady who had never before been to our meetings was taken back to her childhood's home; had her mother described; the nature of the surrounding country; the position of the house and the dress her mother wore. He then brought her back to America and described her husband's death and pictured the place where he was buried. It was accurate. Mr. Galvin has wrought a deep interest in Newport.

This society gives a concert Wednesday evening, May 20th. Admission 15 cents. The proceeds go to the First Christian Society. All are welcome. CORR.

Cures, absolute, permanent cures have given Hood's Sarsaparilla the largest sales in the world, and the first place among medicine.

Carriage Catalogue.

A very handsome and elaborate illustrated catalogue of Buggies, Sorries, Phaetons, Farm Wagons, Road Carts, Harness, Saddles, and Horse Goods, showing a great variety of styles and shapes, has just been issued for 1896 by the well known Alliance Carriage Co., of Cincinnati, O. This enterprising company prints the prices in plain figures (factory prices) in their catalogue, and sends goods anywhere subject to examination. Any horse owner can have a catalogue free if they mention this paper.

J. A. Burroughs, M. D.,
SPECIALIST

Owing to the hundreds who have applied for treatment within the past few weeks, I am compelled to withdraw the offer heretofore made to make no charge till the patient is cured, as the cost of office work and medicines, boxing and shipping, and other expenses connected with the successful treatment of these hundreds, precludes this list being added to. However I will make the following reasonable offer:

For a limited time, I will take all cases accepted at the cost to me of medicines, preparing, and boxing, and will leave my fee till the patient is cured. Where a cure is not effected when promised, the sum paid for medicines will be refunded.

Send your name, age, sex and leading symptom, in your own handwriting, and he will at once return you a correct diagnosis of your case, if curable.

J. A. BURROUGHS, M. D.,
SAN DIEGO, CAL.

Lynn, Mass.

At the Lynn Spiritualists' Association, Cadet Hall, Sunday, May 10th, Mrs. Elsie I. Webster, of this city, lectured and gave a very large number of accurate tests and messages, giving much satisfaction to those receiving them. In the evening Mr. and Mrs. Kelly sang, "There's a Hand Held Out for You," after which Mrs. M. E. Chase, of Swampscott, delivered a very able and interesting address. Mrs. Webster then favored the audience with more tests. The services closed with messages from the spirit world by Mrs. Chase, which were readily recognized.

On Sunday, May 24th, Memorial Sunday, Post 5, G. A. R., of Lynn, will attend service with us. Mrs. Tillie U. Reynolds, of Troy, N. Y., will be the speaker on that occasion.

MRS. A. A. AVERILL, Sec.

The Spiritualists of Lynn held interesting services Sunday at 33 Summer street, with good audiences. At 2:30 they held a developing, healing, and test circle. Mrs. Melissa K. Hamill and Prof. Fred Heath rendered appropriate selections. Mrs. A. Woodbury, of Boston, gave very interesting remarks, excellent readings, spirit messages and tests. Prof. Heath and Mrs. L. A. Prentiss also spoke and their remarks were appreciated. P. A. Thorner, of Marblehead, Dr. S. M. Furbush, Edward F. Murray, W. H. Rounseville, David Sheppard, and others, administered magnetic treatments to a large number, which relieved all, and cured many. They also gave tests and messages. Mrs. Taylor, of Marblehead, gave many tests and spirit names and messages.

At 7:30 Lena and Elsie Burns, and Prof. Fred Heath rendered appropriate selections. Mrs. Dr. Dowland read a poem, and gave an invocation and well-chosen remarks. Mrs. A. Woodbury, of Boston, gave a large number of readings, tests, and spirit communications, all said to be correct. Prof. Fred Heath followed with very interesting remarks on the "Duty of Spiritualists."

At Mrs. Dr. Dowland's meeting Friday evening, there was a large audience, and the services were very interesting. The spirits, through the mediumship of Mrs. Annie M. Lefavour played on the autoharp in full light, gave raps, and other manifestations; all satisfactory. Mrs. D. E. Matson gave interesting remarks and tests. Mrs. Lizzie D. Butler gave many excellent communications and tests, and in every case received a recognition. W. H. Rounseville closed with well-chosen remarks.

Tuesday evening there was a full house, and the manifestations were grand. Services opened by selections by Prof. Fred Heath and Prof. Birt J. Richardson. Then Mrs. Annie M. Lefavour gave one of her musical seances, which was the best one I ever attended. The autoharp was played in full light by spirit hands, or power, satisfactory to all—and there were many skeptics. Also raps could be heard all over the building. She gave many tests and messages. Mrs. D. E. Matson gave able remarks and tests. Mrs. Dr. M. K. Dowland's remarks were well received. Mr. W. H. Rounseville and others spoke. T. H. B. JAMES.

Healing By Mail.

Prof. James J. Nichols still continues to heal all manner of disease in Atlanta, Ga. This he does by a touch. Recently a lady from Jackson, Tenn., was cured of deafness of years standing, at one treatment. Her name is Mrs. R. J. Flippin. Mr. H. G. Anthony, of Atlanta, was cured of a drawn and crippled hand at one treatment. Rev. J. W. Blosser, a minister of this city, tells of many marvelous cures by Prof. Nichols. Healing paper, charged with his curative power, will be mailed to any address for \$1. Strange to say, nine out of ten patients never pay him a cent, but he has to live, and must charge something for his services. T. E. H.

Catalogue Free.

SEND FOR OUR BOOK LIST.

As will be seen we have eliminated the book list from our columns. This was done to make more room for reading matter. But the list has been put into a neat pamphlet form, which can be had upon application, free of charge, by sending name and address to this office.

Vitae-Ore.

If you have tested all doctors and patent nostrum concoctions, only to grow older and worse, then send me your address and that of five others, like yourself, and be convinced, at my expense, by mail, by a free sample of V.-O., that man never did, can or will compound its equal, and that it is the best thing in or out of the earth for all who suffer from ills no remedy made by man will cure.

VITAE ORE is a God-made remedy, nothing added or extracted, not a dope sold by a quack who lives on the protraction of human ills but by a man who would scorn to take any one's money before he has convinced them, at his expense, that it will cure them.

VITAE ORE comes from a mine like gold and silver and is an original substance that can not be analyzed or synthesized nor imitated by man and is as different from all remedies made by man as the sun's rays are from a tallow dip. It challenges comparison, sold on its own merits and has established a reputation nothing man has ever offered before it has. It stands without an equal. It has no peer. It favors no favors. It is powerful beyond compare. No honest man or woman suffering from ills brought on by overwork, worries, errors, protracted sickness, the coming of old age has ever tied it but to proclaim it the greatest re-life-giving, revitalizing, antiseptic disease killing, constitutional tonic known to man.

Send for free sample and know for thyself. Not sold to the drug trade. AGENTS WANTED.

THEO. NOEL, Geologist,

Tacoma Building, Chicago, Ill.

18. eow.

Onset Bay Grove Association.

The 20th Annual Camp-Meeting

TAKES PLACE AT

Onset, Mass., July 5th to Aug. 20th.

PROGRAM FOR 1896.

Sunday, July 5, a. m., Oscar Edgerly.
Sunday, July 5, p. m., Mrs. Helen L. Palmer.
Tuesday, July 7, Oscar Edgerly. Tests by Mrs. M. S. Pepper.
Wednesday, July 8, Mrs. Helen L. Palmer.
Thursday, July 9,
Friday, July 10, Prof. W. M. Lockwood.
Saturday, July 11, Prof. W. M. Lockwood.
Sunday, July 12, a. m., Mrs. Jennie H. Jackson.
Sunday, July 12, p. m., Prof. W. M. Lockwood. Tests by Joseph D. Stiles.
Monday, July 13, Prof. W. M. Lockwood.
Tuesday, July 14, Mrs. Jennie H. Jackson. Tests by Joseph D. Stiles.
Wednesday, July 15, Mrs. Jennie H. Jackson. Tests by Mrs. M. S. Pepper.
Thursday, July 16, Prof. W. F. Peck. Tests by Joseph D. Stiles.
Friday, July 17, A. E. Tisdale.
Saturday, July 18,
Sunday, July 19, a. m., Prof. W. F. Peck.
Sunday, July 19, p. m., A. E. Tisdale. Tests by Mrs. M. S. Pepper.
Monday, July 20, C. W. Hadden.
Tuesday, July 21, A. E. Tisdale.
Wednesday, July 22, C. W. Hadden.
Thursday, July 23, H. D. Barrett, Pres. N.S.A.
Friday, July 24, H. D. Barrett.
Saturday, July 25, a. m., H. D. Barrett.
Sunday, July 26, p. m., J. Frank Baxter.
Tuesday, July 28, J. Frank Baxter.
Wednesday, July 29, Moses Hull.
Thursday, July 30, J. Frank Baxter.
Friday, July 31, Moses Hull.
Sunday, Aug. 2, a. m., Moses Hull.
Sunday, Aug. 2, p. m., F. A. Wiggins.
Tuesday, Aug. 4, F. A. Wiggins.
Thursday, Aug. 6, F. A. Wiggins.
Friday, Aug. 7, Mrs. Carrie E. S. Twigg.
Sunday, Aug. 9, a. m., Mrs. Carrie E. S. Twigg.
Sunday, Aug. 9, p. m., Theodore F. Price.
Tuesday, Aug. 11, Mrs. Carrie E. S. Twigg.
Wednesday, Aug. 12, Theodore F. Price.
Thursday, Aug. 13, Theodore F. Price.
Saturday, Aug. 15, a. m. and p. m., Veteran Spiritualists' Union.
Sunday, Aug. 16, To be billed later.
Sunday, Aug. 16, p. m., Mrs. Adeline M. Gladding.
Tuesday, Aug. 18, Mrs. Adeline M. Gladding.
Wednesday, Aug. 19, Mrs. Adeline M. Gladding.
Thursday, Aug. 20, Mrs. Sarah A. Byrnes.
Friday, Aug. 21, Mrs. Sarah A. Byrnes.
Sunday, Aug. 23, a. m., Dr. Geo. A. Fuller.
Sunday, Aug. 23, p. m., Mrs. Cora L. V. Richmond.
Monday, Aug. 24, a. m. and p. m., Mass. State Ass'n of Spiritualists.
Tuesday, Aug. 25, Mrs. Cora L. V. Richmond.
Wednesday, Aug. 26, Dr. Geo. A. Fuller.
Thursday, Aug. 27, Mrs. Cora L. V. Richmond.
Friday, Aug. 28, Willard Hull.
Sunday, Aug. 30, a. m., Mrs. Cora L. V. Richmond.
Sunday, Aug. 30, p. m., Mrs. Cora L. V. Richmond.

OFFICERS FOR 1896.

President, Dr. H. B. STORER, Boston, Mass.
V. Pres., J. Q. A. WHITEMORE, Newton, Mass.
Clerk and Treas., MAJ. C. F. HOWARD, Foxbury, Mass.
Directors—O. A. Miller, Brookton, Mass.; Lewis E. Hullock, Boston, Mass.; Chas. Whittemore, Newton, Mass.; Mrs. C. M. Robbins, Fitchburg, Mass.; O. Hobart Davis, Boston, Mass.; J. H. Burgess, East Wareham, Mass.

GRAY HAIR REDEMPTION

Free from lead, silver, sulphur, and all poisons. It will restore, gray, faded, blonded or rained hair to its youthful color. It is not a dye—no staining scalp. Will not make the hair spotted green and reddish, as others do. 25 and 50 cents. Sent by mail. Two-cent stamps taken. Will last for months, and leave the hair soft, curly, beautiful, clean, and natural. Send two and four cents, extra for postage. Address MRS. ANNA CONNELLY, 1215 Mount Vernon St., Philadelphia, Pa.

15,000 READERS OF THE
LIGHT OF TRUTH

Are requested to send for one week's free trial treatment of the famous PERSIAN TABLOIDS immediately, that cure Catarrh, Kidney, Liver and Stomach trouble, or Rheumatism; or 8 weeks' treatment for only \$1.00. A vegetable Nerve Builder and Blood Purifier. Sold direct to patrons, or through our agents. 5,000 more agents wanted. Steady employment. Send for sample treatment and terms to agents. Address,

DR. E. J. WORST,

Ashland, - - - Ohio.

Is this what ails you?



Have you a feeling of weight in the Stomach—Bloating after eating—Belching of Wind—Vomiting of Food—Water-brash—Heartburn—Bad Taste in the Mouth in the Morning—Palpitation of the Heart, due to Distension of Stomach—Cranked Mouth—Gas in the Bowels—Loss of Flesh—Fickle Appetite—Depressed, Irritable Condition of the Mind—Dizziness—Headache—Constipation or Diarrhoea?

Then you have

DYSPEPSIA

In one of its many forms. The one positive cure for this distressing complaint is

Hacker's Dyspepsia Tablets

by mail, prepaid, on receipt of 25 cents

CHARLES RAMSEY, Hotel Imperial, New York, says: "I suffered horribly from dyspepsia, but Hacker's Tablets, taken after meals, have cured me."

Hacker Medicine Co., 10-18 Chambers St., N.Y.

RIPANS
TABULES

Mr. Charles S. Patterson, the publisher of Newspaperdom, says that it is not often that he gets so enthusiastic as he does over Ripans Tabules. Almost with the regularity of clock-work he used to feel, at about eleven o'clock, that something had gone wrong with his breakfast; especially was this true if he had had a restless night, as it is no uncommon thing with head-workers. "My stomach," said Mr. Patterson, "is under the standard as to strength, and it seems at these times to act only indifferently, and finally to stop. Clouds come before my vision and a slight nausea is felt. Then I reach out for my Ripans. (Years of the sort of thing related have made me know the symptoms as well as my name.) Down goes one of the blessed little concentrated boons, and in a few minutes the visual clouds lift, discomfort passes away, stomach apparently resumes operations, and at 12.30 or 1 o'clock I go out for my usual rather hearty luncheon—all in delightful contrast with my former practically ruined afternoons—that I sought to escape by fasting and various doses."

Ripans Tabules are sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Co., No. 10 Spruce St., New York. Sample vial, 10 cents.

The Science and Philosophy of Materialization.

Inspirationally given through the Mediumship of Rev. J. C. F. Grumline, by Thomas Starr King. Price 10 cents. For sale at this office.

Brooklyn, N. Y.

Sunday evening, May 31, we had a grand meeting at Fraternity Hall, 869 Bedford ave. Mrs. F. M. Holmes gave an inspired address, subject: "The Natural and the Spiritual Body." She spoke for one hour, and to a very attentive audience, many of whom thought the address too short; they were so interested, and could not believe that she had been speaking for one hour. After the address Mrs. L. A. Olmstead gave tests and messages for another hour, all of which were fully recognized, and more sought for, but Mrs. Olmstead's guides said stop, for it was half past ten.

Sunday, May 10th, there being no speaker, Mrs. Olmstead occupied the time with a short opening address; then gave some very remarkable tests and messages. At the close of the meeting she had about a dozen around her seeking for more light—to have some questions answered that they did not like to ask in a public audience.

E. W. BARBOR.

New York, N. Y.

The coming of Wilard J. Hull has made the past month an eventful one for the Spiritualists of Carnegie Hall, this city, and not only to the Spiritualists but to people of every denomination or belief who make up the large audiences that fill the hall every Sunday to listen to one who, in all probability, is the greatest orator that ever espoused the cause of Spiritualism.

Mr. Hull's lectures are replete with inspiration and his climax of thought well made. Even the most hardened Materialist would, after sitting for half an hour under the soul-inspiring and fire-born utterances of this great thinker, come to the conclusion that a spiritual existence is our one excuse for living.

Mr. Hull is to be with us for another three weeks and those who have not heard him, and there are few, will be afforded an opportunity to do so.

MRS. HELEN M. DELONG.

Lake George, N. Y.

Arrangements have been made for successful meetings at the Lake George Camp. The season commences July 11th and continues until September 7th. The circular programs will soon be ready for distribution.

Among the prominent lecturers and mediums who will contribute to the platform are Tillie U. Reynolds, Dr. S. P. Walt, Ida P. A. Whitlock, Dr. W. B. Mills, A. E. Tisdale, M. redith B. Little, Cora L. V. Richmond, Maggie Gaule, Carrie E. Strong, J. Milton Young.

Our illustrated booklet, including the commencements, will be mailed to all persons who apply for them. Address the treasurer of the association, E. L. Seelyer, Lake George, N. Y.

Lansing, Mich.

We are pleased to announce the marriage of one of our spiritual workers, Mrs. L. A. Hooker, of Buffalo, N. Y., to Mr. Edwin McEvoy, of the same city, on April 2nd, at the residence of Mrs. Cooke, Thomas street. Mrs. Hooker has been led by her spirit guides to act in a work of reformation for several years past, and during the past eight months has been instrumental in reclaiming many weak ones from scenes of vice and degradation. In uniting her forces with another, may she be strengthened and encouraged to continue in the good work of trying to educate those who need her kindly and womanly assistance. The marriage service was conducted by Mrs. Celia M. Nickerson, in the presence of a small circle of friends, who heartily congratulated the bride and groom in their new relations.

CORR.

Special Notice.

Mary T. Longley, M. D., medium for the Light of Truth, diagnoses and prescribes for all forms of disease—chronic cases a specialty—by mail or at her office. State age, sex, and symptoms. Psychometric readings, or advice given and questions answered on business, the development of mediumship, obsession, etc. Fee for consultation on any or all of the above subjects, \$1.00 and stamp. Personal sittings for medical work only. Magnetized paper for aid in mediumship, health, or cure of obsession, \$1.00 per package. Address 127 S. Moline avenue, Pasadena, Cal.

MEDIUMS AND LECTURERS.

Under this head the movements or addresses of mediums and speakers will be published at 10 cents a line for one insertion or 25 cents a line for four insertions. The first two notices of four lines limit, however, will be given free of charge as a trial advertisement.

Prof. L. Delaplar, the test medium, is open for engagement, or to give psychic writings. Address for terms Box 96, Ellenburgh Centre, New York.

D. W. Hull, Norton, Kas., holds himself in readiness to answer calls for lectures, funerals, and discussions anywhere within easy range in Colorado, Nebraska, or Kansas.

A. E. Tisdale has open dates from July 22d to July 31st. He has also open dates from August 17th to September 30th. Camp associations wishing his services may address him at 547 Bank street, New London, Conn.

Mrs. A. E. Sheets' permanent address is Box 833, Grand Lodge, Mich., where parties wishing her services as speaker, or to attend funerals or weddings, can apply. She is now serving the Bay City society during May.

Dr. Will's Edwards, pastor of the Church of the Spirit, would like to correspond with lecturers and mediums of different phases for the season of '96-7. State terms. To his residence, 162 Dearborn avenue, Chicago, Ill.

Lyman C. Howe is engaged to lecture in Boston, Mass., for May, and will answer calls for week-evenings at acceptable points. He is yet free for June and July, and the last ten days of August. Permanent address, Fredonia, N. Y.

E. W. Sprague, lecturer and platform test medium, has June still open for engagements; also a few more open dates during camp-meeting season. Address for May, Pennville, Ind.; permanent address, Newland and Forest avenues, Jamestown, N. Y.

Lucie Hoben, inspirational and trance lecturer, psychometrist, and test medium, can be engaged by churches or societies for the balance of 1896-8. Terms reasonable. Will do noble work in building up any society. Address 170 West New York street, Indianapolis, Ind.

C. J. Barnes, trumpet medium, is about to start for Ohio, and would like to make engagements for trumpet seances. Will stop over at Dayton, Springfield, Columbus, and Akron, Ohio. Address him at 178 South Noble street, Anderson, Indiana.

Dr. J. H. Randall, who has for many years been almost constantly employed by Spiritualist societies, well known as an inspirational speaker, writer, teacher, and healer of ability and power, and until recently a resident for several years in Chicago, where he was often employed, is now residing in Clyde, O., and will answer calls to lecture and attend funerals wherever desired.

Mrs. Elizabeth Lowe Watson leaves California May 11th, stopping en route at Garnett, Kan., Chicago, Ill., Toledo, Ohio, and Elkhart, Ind., reaching the latter place May 24th, where she expects to lecture for the Spiritual Union. She has no other engagement after that till June 6th and 7th at N. Collins, N. Y., and Casadaga, N. Y., June 13th and 14th. Will also visit Cleveland, Ohio, and Meadville, Pa., and is open for a few single lecture engagements during June and July within easy distance of above cities.

Bay City Mich.

With many regrets I bade good-bye to the valued friends of Owosso, Mich., April 26th, after a satisfactory and successful engagement of five months duration. The cause there never was so prosperous. The size of the evening audiences made the enlargement of their hall a necessity. Members and friends of the society work together as our people should. The result is that continuous services are being held, and Spiritualism has taken a position in that fair city, where it gets the hearing its merit and worth demands. The labor for such a society becomes a pleasure, and leaves a bright spot on memory's page. The month of May finds me settled in Bay City, where I shall speak.

Brother G. H. Brooks' work here in organizing has left its impress upon the people. My address Grand Lodge, Mich., box 833, but letters sent here in care of Frank Roseman will reach me. Mrs. A. E. SHEETS.

CANTON, O.—Mr. E. R. Kidd writes that Moses Hull lectured in Canton last month to interested audiences. He also tells of some spiritual phenomena, all of which will appear in its turn.

Science of the Soul

By L. A. SHERMAN.
(Editor Fort Union, Mich., "Times.")
A philosophic and scientific work on the soul's existence. Illustrated. Price \$1.25. Handsomely bound. For sale at this office.

AN OLD MAN

feels a chill in his blood even in summer. He has probably worked hard physically or mentally all his life, and he feels enervated worn out. He needs something stimulating, yet absolutely pure; something warming and full of digestible nutriment; something to fortify his system, renew his life, prop his strength. Well,

PABST MALT EXTRACT
The Best Tonic

will do all that. A dozen bottles will make 100 per cent difference in his appearance and feelings. He will cease to be "an old man." At Druggists.

Extraordinary Testimonials

For Successful Development.

J. C. F. GRUMBINE, SEER.

The sensitive seeking medial development in psychometry, clairvoyance, and inspiration through the psychic forces and guidance of J. C. F. Grumbine (White Rose) and his guides should read these flattering testimonials, and then ask whether it is not profitable and best to unfold mediumship and spiritual gifts where success, if at all attainable, is assured. Send a stamped and addressed envelope for terms, booklet, and testimonials, if so impressed, to J. C. F. GRUMBINE, Geneseo, Ill.

"The lessons have been very instructive, and I shall miss them very much."—ELEANOR KLOPPENBERG, Norwich, Conn.

"I can see clearly and give tests now to my friends."—Geo. T. LAWRENCE, Wakefield, Mass.

"My soul education has been priceless."—Mrs. J. C. McKIDDY, Princeton, Mo.

"I feel that I have been well paid."—Mrs. Emma A. WARNER, M. D., Butler, Neb.

"The people need just such teachings."—ABRIE B. OLMESTER, Dunkirk, N. Y.

"Your lessons are so grand and uplifting that every one ought to become better for coming in touch with such high inspiration."—Mrs. J. A. CHAPMAN, Norwich, Conn.



When you buy a SPIRITUALIST BADGE

You want the one worn by the officers of the NATIONAL SPIRITUALIST ASSOCIATION, the Editors of the Spiritualist papers and the leading Spiritualists of the U. S., Canada and British Columbia.

THIS IS THE BADGE.

It is well and substantially made of gold and hard enamel, ornamented with hand engraving. FULLY WARRANTED and sold in different styles at from 75 cents to \$3.00. You can get them from the Spiritualist papers or direct from the manufacturer. Send for illustrated circulars with reading of the emblem.

W. H. BACH, Mfr., Aberdeen, S. D.

ALUMINUM TRUMPETS.

The only trumpet giving perfect satisfaction, being very sonorous makes it superior to tin, the least sound made plain and distinct. Only one third as heavy as tin. Will not corrode. Remedy mended by hundreds of mediums. Made in two and three sections, 35 inches high, weight 4 oz. Price \$2. Tin trumpets 75c. Trumpets made to order. Sent anywhere accurately packed, on receipt of price. Address W. M. A. MURRAY, 107 E. Ninth street, Newport, Ky.

Messages from Spirit Friends.

Answers to questions, tests, description of spirit instructions for psychic development and readings. Send a letter in your own handwriting and enclose \$1.00.

Miss Lucy Myer, Waynesville, Warren Co. O. N. B.—I have worked in the psychic field 25 years without material pay, now in straitened circumstances I am obliged to ask a little recompense.

Chronic Diseases a Specialty.

Send full name, age, sex and two stamps for FREE diagnosis, many Wonderful Cures being made by W. W. LATIMER, M. D., Jackson, Mich.

LOVE FOR LIQUOR CURED

Through Clairvoyance. SECRET FREE. Send age and length of time addicted. Address A. WILLIAMS, Box 229, Arlington, N. J.

CHART FREE

By a Bohemian Gypsy Astrologer and Clairvoyant. Send age, color of eyes and hair in own handwriting. Address GEO. WELLS, Box 28, Newark, New Jersey.

ARE YOU SICK?

If so, send me one leading symptom and one other, and I will make a diagnosis, and will send you by return mail a magnetized pad to suit your particular case. Address W. W. FRAZER, M. D., Box 929, Dunkirk, Ind.

DR. SARA M. CROSBY,

The Woman's friend in all female disorders. Don't fail to try this.

Cabinet Vapor Baths

In all chronic and acute diseases, DR. CROSBY successfully cured. Also all kidney diseases, and those of a rheumatic and nervous origin. Stamp for reply. Office hours 10 to 1 a. m., 15 to 7 p. m. No. 830 Elm Street.

CATARRI

Rheumatism, Kidney Diseases, and all other diseases, and all diseases of the blood and skin successfully treated. CURE GUARANTEED. Dr. WASHINGTON, 310 Nerve Building, 4th and Race Sts., Cincinnati, 2317

HOW to Become a Medium in Your Own Home.

Will send a pamphlet giving instructions, delineate your phases of mediumship, and give a spiritual song book. All for 25 cents. Address Mrs. J. A. B. B. 4021 Calumet Ave., Chicago, Ill.

FREE DELINEATION AND DIAGNOSIS

date, month, and year of birth, sex, and hand writing; you will receive a correct diagnosis of your disease and a brief nomenclature delineation free. DR. D. A. R. M. A. Box 821, Yonker, N. Y.

HOW To Draw Your Spirit Friends

Around You, With Talisman, 10c, silver and stamp. Prof. J. Hilling, 1 Essex St., Somerville, Mass.

TWO LECTURES

BY DR. J. H. RANDALL.

1. Some Myths and Beliefs We've Left Behind. 2. The Prospect for Humanity in the Light of Modern Science. Price only 10 cents. For sale at this office.

Hypnotism Up To Date.

BY RICHARD FLOWER.

Experiments—Mnesia Delusion—Auto Suggestion—Obsession—Catalepsy and Somnambulism—Therapeutic Possibilities. Psychological Treatment. Price 25 cents. For sale at this office.

SOCIAL UPBUILDING

Including Co-operative Systems and the Happiness and Emancipation of Humanity. By Dr. B. D. Babbitt. Price, postpaid, 15 cents, 10 copies \$1. For sale at this office.

JUST PUBLISHED.

Automatic or Spirit Writing.

With Other Psychic Experiences.

By MARGA A. UNDERWOOD, with half tone portraits, and specimen pages of the writing. Handsomely bound in cloth, \$1.50; postage 10c. For sale at this office.

SPIRIT IN THE Chemistry of Life.

Send lock of your hair, state age, sex, whether married or single, your leading pain, and three 2 cent stamps to

DR. J. H. RANDALL, Clyde, O.,

for spiritual examination and outline of proper treatment. Terms reasonable.

College of Fine Forces.

(Formerly New York College of Magnetism). The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well known author, calls this college "An institute of refined therapeutics, which is fast becoming of world wide fame, and attracting students from many countries." It builds on exact science, and includes the magnetic, electric, chemical, solar, and spiritual forces which underlie everything. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babbitt is author of several books on the subject. The college is chartered, and confers the title of D. M. on a handsome diploma. Send for circular to E. D. BABBITT, M. D., L. L. D., Room 282 Main street, East Orange N. J., a delightful suburb of New York.



And Become a Strong Healthy Man.

Dr. Fellows' Booklet will tell you how to do this.

It's a neat little book and will tell you more about SELF ABUSE, LOSS OF MASTURBATION, WASTED DISCHARGES, VENEREAL, &c., than any other book published.

It sets forth the terrible consequences of these complaints in a clear, honest manner, and gives a simple effective cure—an outward application. Price of booklet, 10 cents. Address

DR. R. P. FELLOWS, Vineland, N. J.

And say where you saw this advertisement. "Dr. Fellows is an educated gentleman and a learned physician. His booklet is written from a scientific standpoint and can be looked upon as authority."—LIGHT OF TRUTH.

Voice of the People.

Written for the LIGHT OF TRUTH.

Useless Expenditure of Money

E. W. GOULD.

Perhaps there is no other sect or religious denomination in America that has so great need of money for legitimate purposes at the present time as have Spiritualists.

And yet I know of no sect who finds it so difficult to raise the necessary means to carry forward their legitimate work. There is evidently some good reason for this.

Without any intention of criticising unjustly or complaining of the management of those who are devoting so much time and money to the advancement of this cause, without pay or even thanks, I still believe there is a remedy which is practicable and which may be adopted to a large extent by the cooperation of those who are voluntarily, or by force of circumstances, at the head of the various spiritual organizations in America.

The suggestions I would make do not apply equally to all parts of the country or perhaps to all societies in any location.

The first and most universal practice to which I would refer is that of *itinerancy* of public lecturers.

In many places, especially at the West and South, more money is paid to railroads for transportation than to the speaker, saying nothing about the expense of boarding the lecturer or medium while they are absent from their homes. Why this custom ever prevailed I am not old enough to tell—probably because of the scarcity of competent lecturers.

In looking over a valuable work published some thirty-five years ago by the very able writers, Hudson Tuttle and J. M. Peebles, called "The Year Book," I see quotations from several well known authors and mediums of that day upon the subject of which I am treating.

Benjamin Starbuck, of Troy, N. Y., says: "Our society flourished best during the year and a half Brother S. J. Twing was with us, and, I think, had he remained we should now have been a power."

Mrs. S. A. Norton, of East Saginaw, Mich., after the close of a six months' engagement, writes: "It is almost a universal expression of the Spiritualists in this city that six months' or yearly engagements are pre-eminently more profitable than weekly or monthly."

Hon. J. G. Watt, president of the American Association of Spiritualists, says: "After years of experience we are thoroughly convinced that yearly engagements are more profitable than constant changes."

Mr. I. Lake, president Norwalk Society of Spiritualists, Ohio, answers us "that their society owes its prosperity to a determination on their part to secure the best speakers and retain them for long terms."

Mr. J. O. Barrett asserts "that societies flourish far better that are presided over by speakers with long engagements."

S. B. McCracken, president of the Detroit Spiritual Society, Mich., says: "The most substantial members of our society are heartily weary of this monthly change of speakers. It incites to instability and the drawing of odious comparisons between the merits of different lecturers."

N. T. Waterman, of Coldwater, Mich., remarks: "Short lecture engagements do not work well here. Our motto is not less than three months and as many more as we can raise the means to pay for. The longer the better for the speaker and the people."

There were, even at that early period, numerous arguments and endorsers of the policy of employing lecturers for long terms. But I will only quote from one more.

Emma Hardinge, who was at that date a prominent and popular teacher and who, as Emma Hardinge-Britton, is still among the most highly appreciated in the spiritual field as a practical teacher, among other things, said:

"Until the teachers of the spiritualist movement shall be privileged to concentrate their labors for at least one year in the same place, and in the surroundings of their own homes to be themselves for a time, rather than the somebody else with whom they are sojourning, the world has no right to expect them to be anything more than theorists on the wing. Until the practical uses and blessings of Spiritualism can be demonstrated in the persons of its exponents, we have no right to ask the world to accept of theories which the teachers thereof can not practically prove. To build up a society requires the social as well as intellectual and moral influence of the speaker. Engaged for a month, they can do little more than become acquainted with the members. They, in no sense, become one of their number and they have but little interest in strengthening the society."

After long and valuable advice on this subject Miss Hardinge closes as follows:

"If Spiritualism is to exert an influence for good, it must do so through refinement and culture. In no other way can its speakers meet this demand except being engaged for a series of months or years. Owing to the small number of Spiritualists in some localities, of course *itinerancy* becomes a temporary necessity. These pilgrims then, like the early Methodists, sow the seeds that in after years bear golden harvests."

If such was the experience twenty-five years ago when lecturers were comparatively scarce, it certainly is not less so now when every day develops a new one, and that, too, often of remarkable ability. The fault lays with the societies.

The practice of frequent change has spoiled them, and even now if a certain speaker has been engaged for only one month, there are often those in the society, or who usually attend the services, that absent themselves because some one else was not employed by the managers whom they like better.

If a society can only be maintained by a constant catering to a morbid taste for sensational phenomena on their public platforms, it is very evident they know or care but little for true spiritual philosophy. And the sooner the directors of this great movement wake up to the situation and determine upon a radical change in this particular, I see but little hope for the increase in the number of *paying members* in any society.

It is permanent members we want. Not sensational test hunters who throng the halls of phenomenal mediums at ten cents a head.

It is time we abandon this temporary expediency to raise the means to support our societies.

If there are any localities where our theories are not understood, such means of instruction and education are of course still justifiable and necessary.

No one realizes the importance of missionary work more than myself, and the field is broad and ready for the harvest, and the reapers are not few. They only want to be sent to the vacant fields.

The National Spiritualists' Association was organized for this and similar work and have the necessary machinery to put it into practical effect.

All that remains to be done in that direction is to furnish that association with the material aid, which I trust the delegates at the next annual convention in October will be authorized to do.

In the meantime let us council together and consider how we can economize our expenditures without curtailing or diminishing our usefulness. Our wants are numerous and our resources limited.

Many of the societies that have been fortunate enough to provide themselves with comfortable chapels, churches, or other places of worship are involved in a debt they are striving to cancel. Others are struggling to raise the means to secure the same comforts for themselves. Others again are devising ways and means by which they may send a large delegation to the next annual convention; and still others are anxious to know where the means is to come from to pay the expenses that have been incurred during the last fiscal year in providing the society with that class of speakers all should be satisfied with.

All these and more are legitimate de-

Charles E. Watkins, M. D.

The Famous Specialist,

Who is so successful in treating chronic diseases, devotes his whole time to his practice. This is one reason why he is so successful.

Another Reason

is because he does not try to run down other doctors.

Another Reason

is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the cause of disease.

Another Reason

is he has his patients write him each week and sends them weekly instructions; thus showing that he watches each case closely

Another Reason

is he gives none but the purest of medicines and in the smallest quantity that will produce the desired results. Some cases he cures without a drop of medicine.

Another Reason

is that he makes the price of treatment right with all.

He is endorsed by all the spiritual papers not only as a fine physician, but a perfect gentleman and honest in every respect.

Send five 2-cent stamps for his book on "Chronic Diseases," which will more than repay you. Should you desire to consult him send two 2-cent stamps, age, sex, and leading symptom to

DR. C. E. WATKINS,

at AYER, MASS.

Mrs J. J. Whitney,

- - MEDIUM, - -

218 Stockton Street,
SAN FRANCISCO, CAL.

MRS. STODDARD-GRAY

and DeWITT C. HOUGH

Hold seances for full-form materializations and communications from spirit friends, Sunday, Wednesday, and Friday evenings, 8 o'clock; Saturday, 2 o'clock, at 323 W. 34th street, New York. Can be engaged for seances out of town. Sittings daily from 10 to 4.

H. INGRAM LINDSAY,

Psychometrist and Test Medium,

Gives readings from lock of hair on business, mediumship, and social matters. Trial readings 25c and stamp. Full readings \$1 and two 2-cent stamps. Address P. O. Box 2320, Boston, Mass.

DR. E. A. STEELE,

1428 Market Street, San Francisco, Cal. By enclosing lock of hair, age, and stamps for reply, I will send correct diagnosis and terms of treatment, which is within reach of all.

MRS. JENNIE CROSSE.

For twenty-two years a public medium and clairvoyant Physician. To all who are sick and in trouble of whatever nature, try once more. Send date of birth and \$1 for Life Reading. Six questions 50c. Diagnosis six 2-cent stamps. Address 40 Union Street, Lewiston, Me.

OCCULT CULTURE is the drill of the soul whereby it learns of the God within. Patients and students will receive in connection with this study special instructions applicable to their own individual lives. Booklet and first lesson, 10 cents. URIEL BUCHANAN, Kenilworth, Ill.

PSYCHE DEVELOPS MEDIUMSHIP

And gives communications. Price, delivered, \$1.20 Mediumship and How to Mesmerize.

Every Spiritualist and investigator should have it. 163 pages of explicit directions for developing all phases, with portrait of author. Paper, 25c; cloth, 50c., postpaid. W. H. BACH, Aberdeen, S. D.

SOUL READING

OR

Psychometric Delineations.

By Mrs. A. B. (Mary) SEVERANCE. Character readings clear and accurate. Examinations and prescriptions for the sick and afflicted. Nature's own remedies prescribed. Health and vigor restored in every case where there is sufficient vitality to build upon. Important instructions pertaining to harmony in the marriage relation and home life. Adaptation between those intending marriage. Helpful advice and questions considered upon business, spiritual development, mental improvement and future success.

Brief reading \$1.00 and four 2-cent stamps; full readings \$2.00 and four 2-cent stamps. Address 1800 Main St., White Water, Walworth Co., Wis.

MANSFIELD

The Physician and Surgeon,

-18-

The ONLY doctor who returns the money to his patients if they are not better in seven days. Dr. Mansfield's refined Homoeopathic remedies. Whoever sends Dr. Mansfield \$1.00, age, sex, symptoms, will get by return mail or express a week's course of medicine selected from his homoeopathic laboratory especially for the case and compounded clairvoyantly; also a diagnosis (which is free), revealing the true nature and cause of the trouble. Do not forget that Dr. Mansfield guarantees to return your dollar once if you are not better in a week. Address

W. A. MANSFIELD, M. D.,
152 Cedar Ave., Cleveland, O.

MRS. FRED MAYER,

Independent Slate Writer

And Clairvoyant Test Medium. 157 E. 47th street, New York City. Sittings daily. Developing circles Wednesday and Sunday nights.

PSYCHOMETRIC READING.—Send 1c in silver, and stamp, lock of hair, and own handwriting, and receive a trial reading. 50 cents or regular reading. Address MINNIE BRABRANT, 4 Miller St., Belfast, Me.

DR. O. G. W. ADAMS

Chronic Disease Specialist,

Office and Residence, 1472 Locust Street, DUBUQUE, IOWA.

Testimonials of many patients acknowledging their various cures, sent on application.

Mrs. Dr. DOBSON-BARKER

Will diagnose your disease FREE. Send three 2-cent stamps, lock of hair, age, sex and one leading symptom (with plain and full address). MRS. DR. DOBSON-BARKER, Box 132, San Jose, Cal.

Testimonial.

WESSON, Miss., December 26, 1895.

MRS. A. B. DOBSON, San Jose, Cal. Allow me to add my testimony. For more than four years I had been a sufferer. I had a combination of diseases—first dyspepsia, then female diseases, heart trouble, and neuralgia. Four noted physicians, and best medical attention in the community, failed to give me relief. Then I wrote for your treatment. By the time I had taken your treatment four months I was sound and well—after being so low that when I was healed I felt like shouting. It has been nearly twelve months since I took your treatment. Have not had any doctor or medicine since I took your treatment. I will recommend your medicine as long as I live, feeling under lasting obligations to you, doctor. Yours most gratefully, C. M. SMITH.

DR. J. SWANSON,

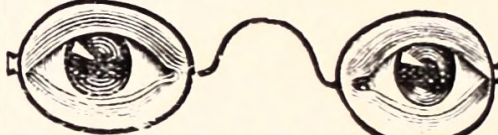
ELECTRO-MAGNETIC HEALER,

1728 CLINTON AVE., MINNEAPOLIS, MINN.

Treats patients psychically at a distance.

Melted Pebble Spectacles

Restore Lost Vision. Write for illustrated circulars showing styles and prices, and photograph of Spirit Yama, who developed this clairvoyant power in me



I can adjust my Melted Pebble Spectacles as perfectly to your eyes in your own home as if you were in my office, as thousands can testify. Send your stamp for photo. B. F. POOLE, Clinton, Clinton Co., Iowa.

BETTER THAN GOLD.

ELIXIR OF LIFE, Nos. 1 and 2, cures all forms of stomach, liver and kidney diseases, also constipation. A sure cure for that tired, worn-out feeling. Guaranteed to assist your system to health with pure, rich blood. Sufficient quantity for one month sent for \$1. One package of our Magnetized Compound for sore eyes or poor eyesight has been used and praised by thousands, in all parts of the world. Sent for 60 cents, or all three sent postpaid for \$1, with Yama's photo and instructions how to live 100 years.

B. F. Poole, Clinton, Ia. Dear Sir:—I have received wonderful help from your remedies Elixirs of Life Nos. One and Two, and spirit Yama's instructions how to take care of the body. I am kindly your friend, MRS. A. M. JONES, Mark, Chautauque Co., N. Y.

I think your Elixir of Life Nos. One and Two the best remedies in existence. H. E. HANSEN, Duluth, Minn.

PROF. J. CAMPBELL

A reliable business and test medium, gives psychometric readings from handwriting (by letter only)—psychometric, clairvoyant, clairaudient, prophetic, and astrologic. Is reliable, takes time, examines minutely, goes into details, gives satisfaction. Full life-reading (taking in everything), \$2. Try him. Address 472 Sixth Ave., New York City

DR. J. S. LOUCKS,

Of Shirleyville, Mass., the well-known magnetic physician of about 30 years' practice, whose practice extends into all parts of the United States and Canada, also in some parts of Europe, is making wonderful cures with his magnetic remedies, as his certificates of cures will show. Send for one. Many are cured when given up to die by the M. D.'s. If you send him a lock of your hair, name, age, sex, and four 2-cent stamps he will tell you what he thinks of your case; also what the prospects are for a cure. Try him and be convinced. Address DR. J. S. LOUCKS, Shirleyville, Mass.

A GOOD OFFER.

Dr. J. R. Craig, California's well-known and successful clairvoyant and physician, will diagnose the most difficult and complicated diseases without leading symptom, age or sex. Address in own handwriting, with four stamps, for reply.

-DR. J. R. CRAIG.

1528 Market Street, San Francisco, Cal.

...and the
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

338 WICKERS THEATER BUILDING,
401 BROADWAY, NEW YORK CITY.